Here begynneth a lytell Cronycle/ translated & im-
prynted at the cost & charge of Rychard Pyn-
son. by the cõmaundement of the ryght
high and mighty prynce/ Edwarde
duke of Buckingham/ yerle
of Glouceſtre/ Staffarde/
and of Northamton.

The table.

THis present boke is dyuided in foure partes. The first parte speketh of the lande of Asie/ the which is the thyrde part of the worlde. And in ꝑ same first part is diuised & treated how many realmes be in the same part of Asie. How the realme marcheth & aboordeth to the other/ and fynally what maner of people inhabyt the same realmes.

The seconde part of this boke speketh of thẽperous and kynges which hath ben in the lande of Asie sythe the incarnation of our lorde Jhesu Christ/ & of their actes & dedes i their tymes. Moreouer how they cõquered their lordshippes. How longe tyme eth one of them was lord & gouernour. & we shall folowe the discripcyon hereof as it is found in hystories of dyuers nacyons of the orient or Est part of the worlde wryten in dyuers letters and langages.

The thyrde part treateth of the hystories of the tartaryans/ how their name began. And how they cõquered those landes which they holde nowe in possessyon. In to how many partes their lordshyp is dyuided. and who is lord & ruler of that part of ther lande which is moost nere vnto the holy lande.

The fourth parte of this boke speketh of the passage into the holy lande beyonde the see. How they whiche shall make suche passage ought to demeane & behaue them selfe from ꝑ begynnyng tyll ende to cõquere ꝑ said holy lande which processe is written aft the ordring of the symple knowlege & vnderstanding of ꝑ cõpyler of the boke.

Here haue we deuysed a table briefely cõteynyng all the tytles of ꝑ sayd boke wherby ye may lightly fynde by the folio the thing that ye wolde rede.

The realm of Cathay fo.ꝑmo.
The realme of Tharsay.
The realme of Turquestan.
The realme of Corasme fo.ii.
The realme of Comanie.
The realme of Inde.
The realme of Persey fo.iii.
The realme of Mede.
The realme of Armeny.
The realme of Georgy fo.iiii.
The realme of Calde.
The realme of Mesopotamy.
The realme of Turkey. fo.v.
The realme of Syrie.

How the kyng of Persey was first emp our of Asie. fo.vi.
Whan the saralyns entred into Syrie.
How the saralyns entred into the realme of Mesopotamy.
How the saralyns chose their sowdan. fo.vii.
A cumuracyon amonge the saralyns.
The first raignyng of the Turkes in Asie.

How the Grekes were dryuen out of Asie. fo.viii.
How the christenmen layd syege to Antyoch.
How the Cozalmyns conquered the realme of Perssey.
What countrey the tartas inhabyted first. fo.ix.
How Cangius Can was elect emperour of the tartas.
How Cangius Can was saued by a bryde. fo.x.
How and wherfore the tartas wear feders.
How Cangius Can fyll sicke.
How Cangius Can themperour dyed. fo.xi.
How Hoctoca Can made warre in Asie.
Whan the tartas lerned first letters. fo.xii
Of the batayle ỹ was betwene the sowdan of turky & the tartas.
How Jochy conquered the realme of Turquestan & Perssie.
How Bacho and a great parte of his men wey drowned in the ryuer of Austrich. fo.xiii.
How Jochy receyued his brother Chacaday.
How and whan the kyng of Armeny lafte his owne countrey and came to the kynge of the tartas/ & how he required.vii.peticyons.
How thempour Mango Can and his barownes agreed to the vii.peticyons. fo.xiiii.
How Mango Can was chrysti ned at the requeste and desyre of ỹ kyng of Armeny.
Why Halcon sende for the Crona.
kynge of Armeny fo.xv.
How Halcon departed out of the realme of Syrie. fo.xvi.
How Ginbogo and the men of Baldach fyll at variaunce.
How the sowdan of Egypte dyuerte the armure of Syrie.
How Albaga wolde ỹ traytour Barnaua a pitchym to dethe.
How Albaga prefered the realme of turkey to the kynge of Armeny. fo.xvii.
The batayle betwene Albaga and the sowdan.
How Allmy a and his brother was poysoned by their fauyliyer seruauntes. fo.xix.
How the false Mahomet was slayne by his owne men Argon.
How Halgoto was poysoned by his people fo.xx.
How Cesar was decepued by the traytour Chapchap.
How the cyte of Haines was conquered. fo.xxi.
How they of Damas yelded them to Cesar.
When the kynge of Armeny & Cothblella rode the realme of Hames. fo.xxii.
How the kynge of Armeny
How the sowdan made warre
How they of Aleppe
lege by hym

enemyes cõe to wast the. fo. xxix.
¶ The maner and gyse that the tartas vse amonge them.
¶ How a kyng or a prince shulde order them self. fo. xxxi.
¶ How the soudan ordeyned his baronnes & knightes. fo. xxxii.
¶ Of the subtylte of the soudan of Egypt to conquere cyprus.
¶ Why they of Egypt prised the to the Sarasyns.
¶ How the christẽmen were vpputten out of Egypt.
¶ How Elfy was poysoned. xxxiii.
¶ How Melecualer was made soudan of Egypt.
¶ How the lande of Egypt was watred with the water of flode of Eyen. fo. xxxv.
¶ when tyme into mens watre. fo. xxxvi.
¶ why they go into the holy lande.
¶ How the enemyes of the christen layth was mynysshed.
¶ How Carbandas kynge of the tartas profered hymselfe & his power to go to the holy lande.
¶ Of the aduersitties & prosperities of the enemyes. fo. xxxi.
¶ The names of the .xx. soudans that were slayne and poysoned.
¶ Yonkypen agaynst the soudan of Egypt.
¶ How tmbassadours were sente to Carbandas kyng of ꝑ tartas ꝑ the enemyes shulde haue nothig brought to the. fo. xxxii.
¶ How ꝑ londe of Egypt shulde be brought subget to the christen men and to the tartas.
¶ Of the generall passage.

¶ Finis.

The realm of Cathay is coũted and holden for ỹ mooſt noble and rich realm of ỹ worldꝫ This Realme marcheth on the coſt of ỹ Occean ſee. So many yles be there about in the ſee that men may nat well knowe the nombre of them. The people which inhabet this realme of Cathay be called Cathayns / & amonge theym be founde many fayre and comely men and womẽ after theyr nation. But all haue theyr eyen very ſmale / and lytell heer on their berdes This people in theyr wrytynge haue letters / which in beauty and fayrneſſe of draught reſemble and are moche lyke vnto latten letters / and they ſpeke a language which is moche dyuers from other languages of the world. The beleue of this people is moche dyuers / for ſome beleuyth in the ſonne ſome in the mone / ſome in the ſterres / ſome in naturs of thinges / ſome in the fyre / ſome in the water / ſome in the trees / and ſome beleue in oxen bycauſe they labour the grounde / wher vpon this people haue theyr lyuely ſuſtenaũce. And ſome people of this realme haue no lawe / nor beleue at all / but lyue as brute beeſtes vnreſonable. Theſe ſame people whiche are this ſymple in theyr beleue and in thynges ſpyrituall ar more ſubtyll than all other people in corporall or bodely werkes and buſynes. And as the Cathayns ſay / theſe people be they / which ſeyth with bothe eyen / bycauſe of their ſubtyll inſyght / in bodyly werkes. And they ſay the Lattyns ſeeth but of one eye / as theym reputynge leſſe ingentous and leſſe inuentyfe. But the other nations ſay that theſe Cathayns are but blynde / as in reprouynge theyr ſubtylyte. By this may we vnderſtand that theſe Cathayns repute other people of groſſe wyt and vnderſtandynge / and them ſelfe onely ingenyous / and for bery treuth out of this realm of Cathay / are brought many ſtrange and meruelous thỹges of ſubtyll labour & art ingenyous / wherby this peple well ſeme to be ỹ moſte ſubtell and inuentife of the world in arte & labour of handes. The men of this coũtrey ar no ſtronge warryours nor valyant in armes but they be moche ſubtyll and ingenyous / by mean wherof often tymes they haue vyſconfyted and ouercome their enmymes by their engyns. And they haue dyuers ſortes & maners of armours / and engyns of warre which other nacions haue not In the ſame lande is money currant / for comen and vntuerſall dyſpences / which money is made of papir in form quadrate or foure ſquared / ſygned or imprynted wt dyuers ſygnettes of the lorde of the ſame lande. And ỹ ſame coygne is of valour more or leſſe after as it is ſigned wt diuers impreſſyons. With this ſame mo-

ney there they by and ſell all thyn-
ges cõcerninge they⁊ erchaunges
and whan this ſame money is im-
pered o⁊ woꝛne by olonelle o⁊ o-
therwyſe/ he which hath the ſame
in poſſeſſion/ ſhall render it vp in
the court of the loꝛde of that lande
and fo⁊ the ſame ſhal receyue new
of equall valoure. In this ſame
lande/ the oyle of olyffe is in grete
ſcarcyte/ and holden at very dere
p⁊yce. And whan the kynges and
loꝛdes may fynde of the ſame they
cauſe it to be kept as a grete dere
thynge/ and fo⁊ medycine. Unto
this lande of Cathay marcheth o⁊
boꝛdzeth none other lande/ ſaue
onely ꝑ realme of Tharſay on the
occident o⁊ weſt part where it ad-
ioyneth nereſt on all other partes
this realme of Cathay is inuyꝛo-
ned o⁊ cõpaſed aboute other with
deſert/ o⁊ with Occean ſee.

¶Of the realme of Tharſey.

IN this realme of Tar-
ſey/ be thꝛe p⁊ouynces
o⁊ countreys. And the
loꝛdes of the ſame do
them ſelfe to be called kinges they
all haue one lyke letter/ and lan-
guage ſemblable. The people of
theſe coũtrees be named Jobgon
tans/ and all tymes they haue ben
Idolatrers/ and ſo they contynue
to this p⁊eſẽt day/ ſaue the nacion
o⁊ kynred of thoſe thꝛe kynges/
which came to woꝛſhyp our loꝛde
Jheſu Chꝛyſt at his natiuyte/ by
demonſtracyon of the ſterre. And
the linage of the ſame thꝛe kinges
be yet vnto this day great loꝛdes
about the lãde of Tartary/ which
ferme and ſtedfaſtly beleue in the
fayth of Chꝛiſt the people of this
lande of Tharſay/ trauayle no⁊
labour not in feat of armes/ but
they be of ſubtyll vnderſtãdynge/
and moche ingenious to lerne ar-
tes and ſciences. All ꝑ mooſt part
of this people eteth no fleſſhe no⁊
dꝛynketh no wyne no⁊ kylleth no-
thynge which bereth lyfe. They
haue good cytees and ryche with
very great temples wherin they
holde⁊ their ydols whom thei haue
in great reuerence. In this ſame
lande groweth plenty of coꝛne/ ⁊
of other ſedys ynough. But wyne
haue they none/ but coũte it great
ſynne to dꝛynke wyne. This ſame
realme of Tharſay marcheth to-
warde to Oꝛient/ o⁊ Eſt vpon the
realm of Cathay beforeſayd/ and
towarde the Occedent o⁊ Weſt/ it
marcheth to a realm named Tur
queſtan/ toward ꝑ noꝛth it march
eth on a deſert/ towarde the ſouth
it marcheth on a p⁊ouynce/ which
is called the land of Sume which
is betwen ꝑ lande of Cathay and
the realme of Jnde. In this ſame
lande be foũde ꝑ fyne dyamãtes.

¶Of the lande of Turqueſtan.

THe realme of Tur-
queſtã/ marcheth on
the Eſt parte to the
realme of Tharſey/
on the Weſt parte to the realme of

perly/ towarde the North it bor-
dreth on the realme of Cozalme/
and on the Southe part it extend-
eth towarde on heed of the wyl-
dernes of Inde. In this realme
be fewe good Cytees/ but in it be
many grete playns & large feldes
of plentyfull and good pasture.
Wherfore this people be al for the
moost part past ours or Heerdme
and thei be loged in tentes & other
such houses which they may light
lye cary frō place to place. ¶ The
heed cyte of this realme is named
Hoctetar. In this lande groweth
ryght lytell whete/ or barly. The
peple eteth and fede for the moost
part on Mylkyn and rylle wyne
haue they none/ but they drynke
Alys and other maner of drinkes
The people of the same lande be
named Turkes and all they for
the moost parte/ beleue in the fals
doctryne of ꝑ law of Machumit.
And some be among them which
haue nother/ lawe/ fayth/ nor be-
leue. They haue no letters proper
vnto theyr langage/ but vse ꝑ let-
ters of Arrabyās by their cytes &
townes where lettred me frequet.

¶ Of the realme of Cozalme.

The realme of Cozalme is
wel garnisshed with cytis
and townes/ and the lande well
furnysshed & stored with people.
There groweth corne sufficyent/
but wyne haue they lytell or none.
This same realme of Cozalme/
marcheth towarde ꝑ Est towarde
a parte of the desert contaynynge
largely a hūdreth dayes iourney
in length/ towarde the West it ex-
tendeth vnto ꝑ see called in latten
(mare chalpium) englysshed the
see of Caspy/ towarde the North
it marcheth on the realme of Cō-
manye/ towarde the Southe it
marcheth on the realme of Tur-
questan. The heed cyte of this re-
alme is named Cozalme/ the peo-
ple of the lande be called Cozal-
myns. All be panyms & haue no-
ther lawe/ nor letters proper vnto
theym selfe/ but beleue as grekes
and ar vnder obedience of the pa-
triarke of Antyoch. In theyr chur
ches their syngynge and seruyce
is moche dyuers/ they celebrate &
consecrate as grekes. But theyr
language is not greke.

¶ Of the realme of Comanye.

The realme of Comany is
on of the gretyst realmes
of the worlde. This lande is yll in
habited for great distemperaunce
of the ayre of the same lande/ for
some partes of the same be so cold
that nother mā nor best may lyue
in the same for excessyue coldnes.
And some other partes and coun-
treys be in the same lande/ which
be so hote in somer that no man
may endure there for grete hete/ &
for flyes which there abounde/ this
lande of Comani is all playn/ but
no tree there groweth wherof mē
may make tymber/ nor no bulshe
there groeth saue in some certayn

places / Where the inhabytauns haue planted some trees for to make gardens and orchyards. A great part of the people dwelleth in tentes / and they? chefe fuell for fyre is beestes donge dryed. This lande of Comany on the Est part marcheth on the realme of Cozalme / & in parte of the same syde on a great desert / towarde the West / it marcheth to the grete see and to the see called the see of Reme / towarde ỳ nozthe it marcheth to the realme of Rously / & on the southe part it extendeth vnto the gretest flodde whiche men knowe in the wozlde / which is called the flode of Etyll. This flod freseth euery yere / and sometyme dureth frosen all ꝑ hole yere in suche maner that men womẽ and beestes passe ouer the same / as vpon stedfaste lande on bozdes / oz bankes of the same flode groweth some smale trees / but on the other part of this flode towarde the west and towarde the southe dwell dyuers nacyons of peyple which count not them selfe of the realme of Comanie and be not obedient to the kynge of Comanye. This nacions inhabet about the moũtain of Cocas which mountayn is very great and hye. On this same mountayn be bred many gret bystes of diuers kynde and all be white of coloure. This moũtayn of Cocas is betwene .ii. seers ꝑ is to say the gret see which is on the west parte of the same / & the see of Caspys which is on the Est part of the same. This see of Caspys hath but onely one entry towarde the Occean see / all the remnaunt within is but lyke a lake oz standynge water. But for gretnes of the same it is called a see oz Mey. For it is the gretest lake & largest of the wozlde / this lake oz Mey of Caspys extendeth for the it selfe from the mountayn of Cocas vnto the heed oz begynnge of the realm of Persy / and it departeth in sonder all they countray of Asye. And that same parte which is on the Est parte of this lake is called Asya ꝑ lesse oz lower Asya. But that part which is on ꝑ West syde is called Asya the greter / the water of this Mey is nat salt but fresshe & swete / and in the same is great aboũdance of diuers fysshe Also in this same lande of Comanie are founde wylde oxen / and in the forsayd mey of Caspys be diuers yles in which bystes of sondry kynde make they? nestes / and namely fawkons & marlyons / of suche shape and quantyte ꝑ none lyke may be foũde any where els / saue in the same yles. The chefe cyte of the realme of Comanye is named Sartay which was i aunsyant tyme a ryght good & ryche cyte but at this tyme it is welnere all wasted and dystroyed by the Tartaryans.

Of the realme of Jnde.

The realm of Jnde is a beye longe lande / and bozdreth alonge vpon the Occean see

which sea is called of these countrees the sea of Inde. This realm of Inde begineth at the boundes of ꝑ lande of Persy / & stretcheth forth to a prouince or lande named Balthas. In these countrees be foude precyous stones whiche be called Balayes. To ward the north ꝑte by the kyng's great desert of Inde whey kynge Alexandre founde so great plente & habundaunce of serpentes and of dragons as this hystorie recounteth: there be founde namely all ꝑ Balayes. In the same land of Inde saynt Thomas ꝑ apostle preched the fayth of Christ & conuerted many prouinces and countreis of the same to the christen fayth. Neuertheles for that the same countreis and people be ferre distant from other landes whey the fayth of christ is worshipped right fewe be in ꝑ same landes which mayntein ꝑ fayth of Christ for they is but one cytie alone whey christen men inhabit. And all the other ar become ydolaters. Toward the South part of this realme of Inde is thocean see. And they about be many yles wherin Indyans or men of Inde inhabet which be all blacke / & all go naked bycause of great heate. and all these worshippe ydols. In these yles be founde precyous stones: also in thé groeth right good spices. There is also one yle preeminent aboue the other which yle is named Celā / wherin be founde the best Rubyes & Saffires of the world. The kyng of the same yle hath the moost riche Ruby & great test which is in ꝑ world. & when the kynge of the same yle is crowned he beteth the said Ruby in his hande for excellence and royaltie. This kyngdome of Inde is also as manner of an yle / for on the one ꝑte it is enuyroned or set about with the occean see / by which partie entryng into the same land is but only saue onely on the syde of the lande of Persey. Wherfore suche as wyll entre into this land of Inde resorteth hyder first of all vnto a cytie named Hermets ꝑ which cyte the famous philosopher Hermes made by his grete arte as it is witten & called it by his owne name. From this cytie of Hermes thei passe by a streit passage of these. Vnto a cytie which is called Courbaeth. In this cytie and in the countrey about ar found ꝑ strange byrdes called Popyngays and as great plēty of the same byrdes is in that coūtrey as of Sparows in these parties. In the same land fyndeth marchaūtes all maner of marchaūdises / lykewise whete and barley groweth in this land: but ꝑ people of the same eteth ryse mylkyne / mylke / butter / dates / & other maner of fruyt / wherof thei haue great plenty.

Of the realme of Persey.

The realme of Persey is diuyded in. iii. cyties howbeit it is all but one realme / for one lorde hath alway had gouer-

nacions of the same. The first part of this realme of Persy is extended by the west part vnto a fludde named Physon: which is one of the foure fluddes flowynge forth of Paradise terrestre. Towarde the South it stretcheth vnto the see of Calpin: towarde the South it stretcheth forth itselfe vnto the see of Inde. This lande of Persy is also in maner all playnes in the same be the great and riche cyties of whom the one is named Bomosa/ and the other Hemozgraun. The people of this countrey be called Persyens/ and they haue a language proper vnto them whiche they speke. They lyue most on marchaundyse and tylyng of the grounde. And vnder the tyrannye they were nat glad at this tyme vnconstrayned/ in auncyent tyme they worshipped ydols but namely they honoured the fyre for their god but sith tyme that the wicked & false sect of Mahomet spredynge abrode came into those parties the Persyens haue all ben Sarasins and beleue in the false lawe of Mahumet. The other part of Persey begynneth at the fludde of Physon & extendeth on the west syde vnto the realme of Mede/ & of Armeny the great. Towarde the South it marcheth at one prouince of the realme of Inde/ in some part at the occean see/ and other part at the lande of Mede. And the same party of Persey be also two great cyties/ the one is named Nezabo the other Spahan/ & the maner and custome of the people of this part of Persey is semblable to them of the other part aforesaid.

¶ Of the realme of [illegible]

The realme of [illegible] but lyeth longe to ward the East but is not large. Towarde the West it beginneth at the realme of Persy & at the realme of Inde the lesser in part of the same & extendeth forth by the West part vnto the realme of Calde. Towarde the North it beginneth at the realme of Armeny & extendeth forth by the South vnto the Aquilon which is on the Ocean see: and there be found the greatest and fayrest perles. In the realm of Mede be great mountayns & fyell playnes of fode in the realme of Mede be .ii. maner of people/ the one is called Sacasyns/ and the other Cadyens. And in this countrey ben .ii. great cyties/ the one is called Sartage and the other Quetem/ and there they kepe the lawe of Mahumet. And vse of Arabyke letters/ & fote they be good archers.

¶ Of the realme of Armeny

In the realme of Armeny be .ii. realmes of the which one lyeth vpward all the londship/ the length of the lande of Armeny beginneth at the realme of Persy/ and extendeth forth by Gorgeyent to the realme of Turkey. The brede of Armeny towarde Gorgeyent beginneth at the great cyte/

which is called Port de fery/ that is in englysshe the yren gate/ the which kinge Alexander cõmaunded shulde be shytte for bycause of dyuers nations of people that resorted into the dere Alye/ ꝓ which he wolde nat that they shulde passe in the great Alye without his cõmaundement. The sayd cytie is in the narow of Calpis see & reacheth to the great mountayn of Cocas. The bryede of the realme of Armeny from the sayd cytie extendeth forth to the realme of Meve. In ꝓ realm of Armeny be dyuers gret cyties & riche/ amonge the which Towres is the moost named in ꝓ lande of Armeny. In Armeny be great mõtayns & brode playnes great waters/ & fludes/ salte/ & swete/ with great plenty of fysshe The peple that inhabit in ꝓ lande of Armeny be named by diuerse names/ after ꝓ maner of ꝓ cõtree ꝓ thei be inhabited. and they they be good men of warr both afote & a horsdacke. And as for harnes & besilmẽt they folowe the maner of the tartas/ bycause that they haue ben long vnder their lorde. They lette be dyuers & some be named Armonoles & the other Alcen. In Armeny is a great mountayn the which is the grettest/ & that mõtayn is named Ararach. And ther was set the arcke of Noe after the Deluge/ but ꝑ they can no man clyme vpon that mountayn for ꝓ great noyse & murmure ꝓ is they bothe vnder & somer/ but in the very toppe of it appereth a great blacke thinge which they say that is the arcke of Noe.

Of the realme of Georgie.

The realme of Georgie towardes thorient hath a gret mountayn/ which is named Iberes & is inhabited with many dyuers natiõs of peple. And for that cause it is named the countrey Alayne. And from thens extendeth the realm of Georgy by thoccydẽt towardes Septẽtrion/ to ꝓ prouince of the realme of Turky/ ꝓ length of the realme of Georgie extendeth all vpon the see towardes ꝓ South & finysshed with ꝓ great Arment. this realm of Georgi is deuyded in two realmes/ the one is named Georgie/ & the other Abcas. The realm of Georgy is vnder the iurisdiction & subiection of thẽperour of Alye. The realm of Abcas is mighty of peple & of strong castels & was neuer subget to themperour of Alte nor to the tartas. In ꝓ realme of Georgi appered a gret meruayle which I darre nat tell nor reherse yf I hadde nat sene it but for bycause I was they & se I dare say. That in Georgi is a prouynce which is called Hayulen ꝓ which is well of .iii. dayes tourney of length or there about. And as long as this sayd prouynce lasteth in euery place is so great desolacion ꝓ no man is so hardy to rõe into ꝓ sayd lande for they cannat cum out agayn. And the dwellers within the same lande/ sayen that

noe

noe cryed dzeb

often tymes they cometh doyse of men/cockes crowyng/& hoises neynge. And by a fulsom that cometh out of that place come tokens appering that they is resorting of peple. Verily they fynd in thistorys of Armeny redyng & Georgi that they was a cruell empour in Persy named Sanocelr this empour worshypped the ydols/ and cruelly persecuted the cristēmen. vpō a day he cōmaūded ꝑ all they that dwelled in Assye shuld come to do sacrifice to ꝑ ydols/& they ꝑ wold nat come shuld be put to deth. Among the which it happened that some true cristēmen receyued the martyrdom or thei wold sacrifice ꝑ ydols. some sacrified for fere of deth/& for fere of losyng of thir tēporall goodes/& the other fledd away into the mountaynys. In that tyme inhabyted dyuers good cristēmen in a coūtrey which is called Morgan. which cristēmen for soke their goodes & fledd away towardi Grece. And whan thei were in ꝑ contrey aboue sayd/ the sayd cruell empour met with thē/& cōmaunded that all the sayd cristenmen shuld be cut all to peces. and thā the sayd cristēnē made a gretcry to our lord god. And sone after came this great darknes that blinded the emperour & all his men. & so the cristēmen scaped & the sayd empour wt his meynaryd in ꝑ sayd darknes. and they the shall abyde as they be ltur to ꝑ worldis ende.

¶ Of the realme of Caldee.

The realme of Caldees toward thorient begynneth at the mountaynys of Mede & extendeth to the great Ninyue the olde cytie which is nygh to the fludde of Tygres. This Ninyue is the cytie of the which ꝑ holy scripture speketh. And in ꝑ which was Jonas the prophet sende to preche ꝑ cōmaūdement of god. This cytie is nowe all wasted but for cause ꝑ it is yet well apparaūt it is sene that it is one of the moste gretteste cyties of all ꝑ worlde. the diocise of the realme of Calde toward Septētrion begynneth at a cytie ꝑ is called Maraga/ and extendeth to the South to thocean see. The gretteste cyte in the realme of Calde is called Babylone. In this lande Nabugodonosor brought Anthiochon the chyldren of Israell whan he toke Jherusalē. In ꝑ realme of Calde be great playnes & fewe mountays & not moch rennyng waters. the people that is inhabyted in Calde be called Nestorynys and vsed of Arabe letters/ & kepe the false lawe of Mahomet.

¶ The realme of Mesopotamy.

The realme of Mesopotamy toward ostē beginneth at the great cytie Mosell ꝑ is nygh to the flud of Tigres. & extendeth by thocyden to ꝑ cyte of Rohais which is set vpō ꝑ flud named Eufrates. this cytie of Rohays was kyng Agers to whōm our lord sende the veronicle ꝑ is now at Rome. &

nygh to this cytye is the lande of Baram in ꝑ which dwelled Abraham & his kynred in the olde tyme whan our lorde cõmaunded hym that he sholde leue this lande and passe ꝑ flode of Eufrates/ & come to the lande of promyssion that is the Holy land as is cõtayned in ꝑ bible. This is called Gzioise & the land of Mesop. for cause that it is betwene the two great flodes Tygris and Eufrates. The brede of the realme begynneth at a mountayn/ which is called Sanson in Armenie & extendeth by myddaye to the desert of Arabe the leste/ in this lande of Mesopota. be great playnes aboundant and delectable. And great mountayns with. great plenty of fruytes & of goode One of the mountaynes is called Symay/ & the other Lyllon. In the sayd realme is nat moche rennynge water/ but the peple of this cõtrey drynketh well water out of cesterns. In this realm of Mesopotamy inhabet christen men/ some be Stryens/ some Armyns and the other saralyns. The syriens and the saralyns of the sayd countrey medyll with no dede of armes/ but they be shepardes and labourers of the grounde for the moste part/ except some that dwelled in a cõtrey that is called Mesedyn/ the which be good archers And they ben called Corbyns.

¶ The realme of Turky.

The realme of Turkey is moche riche & they be myners of syluer bralle/ & other good ynough. And also there is plenty of whete/ wynes/ and fruytes/ & also there is moche catell/ & good horses. this lãde endeth by ꝑ gret Armeny/ towarde the orient and wt the realme of Georgy/ towarde the occydent/ and extendeth to the cyte of Satalie/ which is vpon ꝑ see of grece towarde Septentriõ and hath no endes with any other lande. And extendeth of length in length vpon the see syde/ and towarde Myddaye endeth part with the seconde Armeny/ and wt Sylice/ and part extendeth to the see of grece and to the syght of the yle of Cipres. And the sayd realme of Cipres is called grece of all the peple of the Orient/ for cause that in the olde tyme thempour of grece kept that lande as his owne/ and ruled all the lande by officers ꝑ he sende thyder euery yere. And after that the Turkes toke the sayd lordship of Turky. They ordayned a lorde amonge them ꝑ which they called theyr sowdan/ & from that tyme the Turkes inhabyted in the sayd lande/ and than it was named Turky. And there be many good cities. The fyrst puince is called Helcone/ ꝑ is the noblest cyte of Elconye. The. ii. is named Capadoce/ that is the cyte of the great Cesar of grece. The thyrde prouince is called Saury & there is the cyte of Salern. The. iiii. is called Bziquie and there is ꝑ cyte of Lichoe of grece. The. v. is called Quiliton and there is the cyte of Effelon. The. vi. is called De-

pictrony & there is the cyte of Niquie. The.vii. is called Pascagonie & there is the cite of Germana polis. The.viii. is called Genesti & there is the cyte of Trapesonde and this onely prouynce is made a realme within fewe yeres. For whan the turkes toke the lordship of turky they coulde nat take the cite of Trapesonde nor no place lõgyng therto/ bycause there wer so many strong castels. And so it remayned to thempour of Constantinoble/ & the sayd empour had a custome to send a bayly ꝑ was called duke to gouerne the sayd land. And it fortuned so that one of the dukes rebelled agaynst themperour & toke the lordship of Trapesonde for hym selfe and made hym selfe to be called empour/ all they ꝑ dwell in the sayd land be grekȝ. we put Tarpesonde in ꝑ nombre of ꝑ prouices & nat in ꝑ nombre of the realmes. After as we fynde in the histores of ꝑ Orïẽt. In the realme of turky inhabet.iiii.maner of people ꝑ is to say grekes/ Armyns/ Jabobins/ & turkes which ben sarasyns. And they haue takẽ the lordship of the sayd lande of the grekȝ thei ꝑ be dwellers in ꝑ cites ocupied marchãdise & labouryng the groũd & the other sheperdes ꝑ dwelled in ꝑ feldes in tentes wint and somer & fed their beestes/ and also they be good men of armes a fote and a horsbacke.

The realme of Syrie.

The realme of Syrye towarde the Est begynneth at the flode of Eufrates and ertẽdeth by occident to the cyte of Gasey which is toward ꝑ see of grece to the heed of the desert of Egypt the brede of ꝑ realme of Syrie to warde Septẽtrion begynneth at the cyte of Baruth & extendeth to the cricke of moũt royall toward the Est it endeth at the realme of Melopotamy towarde Septentrion wt the seconde Armenye and part with the realme of Turky toward Myddayendeth at ꝑ see of grece & at the desert of Araby/ the realme of Syry is depared i.iiii. prouinces ꝑ in the old tyme were realmes & in euery one of thẽ was a king. The first prince is called Sein/ the.ii. Palestin/ & in ꝑ is the cyte of Heirusalem/ the.iii. is called Antioque & there be.ii gret cytes Halap & Antioch/ the.iiii. is called Silyce/ & there is the cytie of Tarsot in ꝑ which was borne the apostle saynt Paule/ the sayd Silyce is now called Armeny for syth ꝑ the enemis of ꝑ cristẽ fayth had taken this land from ꝑ grekȝ handes/ the Armins traueyled so moche ꝑ thei recouerd the realme of Silyce/ & now ꝑ kyng of Armeny holdeth it by ꝑ grace of god In the realm of Siri inhabet diuers peple grekes/ armins/ Jacobyns Nestorins/ saralins/ & two other nations ꝑ is syrilins & Mazoins the cristen men holdeth the maner of Greioyse for in the olde tyme they were obediẽt to the church of Rome they speke language Arabyke the seruyce & the office of the

church is made in letters gretoi-
les/ the Maronyns holde the ma-
ner of Jacobyns and haue a lan-
gage and letters Arabyke/ & this
peple inhabyted about the mount
Lyban & towardes the partes of
Jherusalem/ & they be good men
of armes/ of the Siriens be men I
now/ but of the Maroyns be but
fewe. And amonge them there be
valyant men/ the realme of Siry
is .xx. dayes tourney of length &
fyue in bredthe/ & in some places
lesse after as the desert of Arabyk
and the see cometh more or lesse.

¶ Sythe that we haue spoken of
the .xiiii. pryncipall realmes that
be in Alye we shall speke after of
the emperours of Alye the which
hath holden the lordship of Alye
after the byrthe of our lord Jhesu
Chryst after the rehersynge of the
hystores of the Oryent.

¶ How the kynge of Persy was
fyrst emperour of Alye.

Saynt Luke sayth
in his gospell the em
perour of Rome Ce-
sar Augustus helde
the lordshippes of all
the worlde in that tyme that oure
lorde Jhesu Chryst was borne/ af
ter that came a kynge of Persye
which was called Cosserroes/ & he
rose ayenst the empour of Rome
and made hym selfe to be called ꝑ
emperour of Alye. This empour
toke the lordeshippe of Persy/ of
Mede/ of Armeny/ & of Calde/ &
his power enceraled somoch that
he droue themperour of Rome &
his men from all the forsayd lan
des. And the Persyens reygned
in Alye the space of. CCC. yeres.
And after the Saralyns toke the
sayde lordship from them as here
after shalbe declared.

¶ Whan the saralyns entred
in to Syri.

In the yere of the incarnacti
on of our lorde. vi. C. and
xxvii. yeres/ the euyll sede of Ma
homet cam into ꝑ realme of Sy-
ri. And fyrst they toke frō the gre-
kes handes the noble citie of Da-
mas & after they occupyed all ꝑ re-
alme of Sirie. After they came &
beseged the cytye of Antyoche.
Whan themperour Eracles men
were come to a playne that is na-
med Dolleruit the saralyns came
and met theym/ and there began
a great batayle that lasted longe/
but at the ende the saralyns had
the victory. And so many mē were
slayne in the same batayle/ that ꝑ
bones yet be sene in ꝑ felde/ of the
whiche thynge the grekes ꝑ kept
the citie of Antioch were so a fray
ed in so moche that they delyuerd
the lande into the saralyns hands
by appoyntmētes. Than the ene-
mys of the holy faythe occupyed/
Cylice/ Capadoce/ Lycone/ and

ōther ryche landes/ wherof they
roſe in ſo great pryde that they ap
parelyd galeys and ſhippes and
went to Conſtantynople/ & hyrſte
they aryued in Cipres/ and there
they toke a cytie that was called
Conſtance/ & there was the graue
of ſaynt Barnabe ꝑ apoſtle/ and
whan they had taken all ꝑ ryches
of the ſayd cytie/ they brake ꝑ wal
les downe to the foundacion/ and
neuer ſyth the ſayd citie was inha
byted. And than they departed &
came to the yle of Rhodes & toke
it/ with other dyuers yles of the
Rhomayns landes/ and brought
pryſoners without nombre. And
after they went to Conſtātinople
and layd therto ſege bothe by ſee &
by lande/ in greatfere wey the cy-
tizens in ſomoche that they cryed
out lorde mercy/ wherof it fortu-
ned god that is mercyfull ſende a
great tempeſt of wynd & rayne in
that ſomer. That all the galeis of
the ſaralyns were broken and the
enemis almooſt all drowned/ and
than the ſaralyns retorned with-
out doinge any other thynge.

How that the ſaralyns entred into the realme of Meſopotamy.

WHan the chriſten mē
of Conſtātynople ſe
that they were delyu-
erd by the grace of
god/ they made a ſo
lēpne day for to worſhyp god for
ꝑ honour of theyr ſaluatiō which
day is kept euery yere to this day
with great worſhip After that the
ſaralyns were refreſhed a certen
tyme after thei thought to gather
a great nomber of people to take
the realme of Meſopotamy/ and
Calde. That were of the lordſhip
of the realme of Perſy/ the kynge
of Perſy that was called Alobari
othe fetinge the great myght of ꝑ
ſaralyns ſende his meſſangers to
the kyng & to ꝑ lordes his neygh-
bours that were at the ſyde of the
flode of Phiſon/ and required thē
of helpe and ſocoure promyſinge
great gyftes to all theym ꝑ ſholde
come. And vpon that thei came to
gyther to the realme of Turky a-
boute foure thouſande men of ar-
mes that were called Turkmens
and thei moued for to com & helpe
the kinge of Perſy agaynſt the ſa
ralyns/ and ſo they paſſed ouer ꝑ
flode of Phyſon. But for cauſe it
is the maner of that peple to cary
wyues and chyldern with theym
where ſo euer they go/ they coude
nat take great iourneis. The ſa-
ralyns that were in the realme of
Calde that had taken the ſayd re-
alme thought that yf the hooſt of
the Turkmens ſholde come to ge-
ther with the hooſt of Perſy they
ſholde not lightly acōplyſſh there
owne men of the realme of Perſy
and toke counſayle to ſende to the
kyng of Perſy/ & ꝑ kyng of Per-
ſy ꝑ coude nat chuſe put hym ayenſt
thē. And therby a cytye ꝑ is called
Maraga/ began a great batayle
which laſted lōge in ꝑ which was
of bothe partes many men ſlayn.

and at the later ende ꝑ kynge was slayne in the batayle and so dyed this was in the yere of our lorde god. vi. C. and. xxiii.

¶ How the saracyns chose theyr sowdan.

After that the Saracyns had taken the lordshyp of Persye and dyuers realmes/ in Asye they chose there amonge them a lorde the which they called the Sowdan that is to say kynge in latten tonge/ the forsayd Saracyns toke the lordshyppe of the lande of the great Asye except the realme of Abcas that is in Georgy and a countray in the realme of Armeny ꝑ is called Glásserfordis/ these two countreys holden agaynst the Sarazyns so well that they coude neuer haue ꝑ lordshyp of it. And there the crystē men fledde a way for fere of theyr enemys of ꝑ Turkmens ꝑ came forto helpe the kyng of Persy we shall say some thynge shortely bycause that their hystory shall be of more clere vnderstandyng/ the aboue sayd Turkemens came to a lande that is called Corasten and there they herde tydinges of ꝑ vndoynge of the Persyens & of the kynges deth/ wherfore they wolde go no farther/ but they thought to holde this sayde lande of Corasten for them selfe and thought that they shold kepe it well ayenst the sayd Saracyns wherof it happened that ꝑ Saracyns brought a great hooste togyder and came agaynst thē/ the Turkmēs seyng ꝑ batayle/ dyde send theyr messegers to the Calyfe of baldach ꝑsynge them to his cōmaundemēt the which thinge pleased moche ꝑ sayd Calyfe & to ꝑ saracyns/ and so the receyued the Turkmens to a truste and chased theym out of the sayde lande of Corasten and put them out to dwell i a nother land where ꝑ they sholde nat fere their rebellion and ordayned that they sholde pay euery yere a tribute to the lordeshyp. And in this maner abode the Turkemens vnder the lordshyp of the Saracyns longe tyme/ to ꝑ tyme that the saracyns toke ꝑ lordshyp of Persy/ Mede/ and of Caldē. And there they turned all to the false lawe of Mahomet. And after it fortuned that the Calyfe of baldach cōmaunded to come before hym all the mooste old & wyseste men of the Turkmens & desyred them ꝑ they sholde beleue in Mahometes lawe. And ꝑ they sholde teche the other Turkmens to beleue so/ and promysed them to do them great grace & honour yf they wolde do his commaundment/ the Turkmens that had no lawe were lightly consentynge to the Calyfes wyll/ wherof it came that ꝑ Turkemens ꝑ were. lxiiii. nacions were made all saracyns/ except two kyntredes that were deceyued of the others. And thā they began to loue the Turkmens & to do them honoure & grace. And so longe dwelled ther the Turkmēs

that they multiplyed of goodes & people/ and there humbly & wyse-ly kept them selfe. And the saralyns kept ꝑ lordshyppe of Asye. iiii. C. and. xviii. yeres/ & after they losse the sayde lordshyp as we shall deuyse here after.

Cumturacyon amonge the saralyns.

IN that tyme it happed that a great debate fell amonge the Saralyns which lasted in cō-tynuaūce. xxx. yeres/ that the sowdans and the lordes of the landes wolde nat obey to the sowdan of Baldache/ but they rose agaynst hym/ & so the Sarasyns power began to mynisshe. In ꝑ tyme was in Constātynople a valiant Emperour which was called Diogines/ the which began valiantly to enter into the landes that the Saralyns had taken from the crysten men in thēperour Eraclos tyme/ and to recouer the noble cytyes of Antyoch/ sylice/ & Mesopotamy the other landes the saralins kept tyll the tyme that the Turkmens toke it from them as it shalbe dyuysed here after.

The fyrst reygnynge of the turkes in Asye.

IN the yere of the Incarnacion of our lorde. M. li. began fyrste the Turkmens to haue the lordshyp in Asye in suche maner that whan the Turkmēs were multiplyed of men and goodes & se the great trouble ꝑ was amōge the saralins they thought to haue rysen agayne wherfore they cam togyder and chose amōge them a kynge that was Salyoth/ & afore that they had neuer lorde of theyr kinred whā they had ꝑ done they began so valyantly vpon the saracyns that in shorte shace they had and ocupyed the lordship of Asye but to the Calyfe of Baldoche they dyde hym no grefe/ but they yelded hym great honour/ wherof it cam that ꝑ Calyfe more for fere than for loue ordayned Saliothe lorde of the Turkmens. But not longe after themperour Saliothy dyed & after hym was his sonne made lorde which was called Dolorylla/ this man moued ꝑ warre agaynst thempour of Constantyple & toke dyuers landes & casteis a Grece. And after he send to the realm of Mesopotamy one of his cosyns which was called Artothe vnto ꝑ which he gaue men ynow and gaue hym the realme of Mesopotamy and al the other landes that he myght gete ayenst the Grekes/ than the great Artothe went with a great nōbre of men & layde sege to cytie of Rohays & toke all the lande of Mesopotamy/ he toke his owne sege in the cytye of Mered ꝑ/ & there made hym selfe sowdan/ in that tyme dyed Dolorilla kynge of Perly/ & his sonne which was called Alpasselē/ kept the lordship after hym/ this Alpasselem had a neuewe ꝑ was called Solymā/ which longe tyme had serued his father/ this Solyman

was moche valyaunt in armes/ wherfore the forsayd kyng of Persy Alpasselem gaue a great nombre of men of warr to his neuewe Solyman/ and send hym to Capadoce and graũted hym to holde and kepe all ꝑ he coulde take vpõ the grekes. And vpon that wente Solymanꝫ entred in the realme of Turky and there toke cytes realmes/ and castels & almoost all ꝑ land/ put them vnder his lordship wherfore he dyd chaũg his name and was called Solymansa. and of these men the hystores maketh mencion of Godfray debullayns passage whan he fought with the pylgrimes and dyde them moche harme or they coulde passe ꝑ landes of Turky.

Chow ꝑ Grekes were dryuen out of Asye.

After that dyed Alpasselem the turkes emperour/ and thã was his sonne made emperour/ which was called Melacacerasꝫ the which send a commaundment to Artoth ꝑ sowdan of Mesopotamy and to Solimansa the sowdan of Turky that they sholde go and lay sege to the cyte of Antyoche/ wherfore they brought togyther a great hoost and laid sege to Antyoche the which the grekes kept. And not long after they toke it/ and so were the grekes dryuen oute of all the landes of Asye/ by the myght of the enemys of ꝑ crysten fayth. And than after Melacacerasꝫ themperour of ꝑ turkes dyed & laft two chyldern the fyrst was called Balryarothe whiche kept the lordshyp after hym/ but his brother that was more valyãt in armes ouryyed a great part of the landes of Persy/ and at that tyme that Godfray de bullen passed the sayd Balryaroth was emperour of Asye and Solymansa was sowdan of Turky and dyde many enterpryses to ꝑ pylgrems or they coulde passe the landes of Turkey.

Chow the Crysten men layde sege to Antyoche

When the Emperour of Persy vnderstod that the crysten men had layd sege to the cyte of Antyoche/ he brough togyder a great people of the realme of Turkey/ and sende for them for to socour the cyte. Or the turkes coulde come/ ꝑ myght of ꝑ enemys were so great ꝑ they layde sege rounde about the cyte/ wherfore the cristen men that had layde sege before/ were them selfe besieged/ & at the later end our pilgrimes fought ayenst this great nombre of enemys so well that by the grace of god ꝑ other were all discõfyted/ & Corberam ꝑ chefe captayn slayne/ they ꝑ scaped out of ꝑ batayle went agayn into Persy And there the founde ꝑ theyr emperour Balryazothe was deed/ than his broder wold haue take ꝑ lordship but his ennis dyde rone vpõ

hym & kylde hym/ great trouble was amonge the sarasyns in so moch that neuer sithe they coulde nat agree to make no emyour nor generall lorde/ but they began to make way the one ayenst ꝑ other wherfore the Gretes & the Armenys of the great Armenye entred vpon them and droue theym oute of all the landes of Perssye bothe theyr wyues and chyldern and so they went into Turky and there they kept the lordshyp i great prosperyte tyll the comyng of ꝑ Tartas the which ocupped the lande & lordshyp of Turky as it shalbe declared here after.

How the Cozalmyns cõquered the realme of Perssy.

IN the realme of Cozalmys was a maner of peyple that dwelled in the mountayns and in the feldys fedynge theyr beestes the which were bolde men of armes/ these men vnderstode that the realm of Perssy was without a lord wherfore they thought for to conquer it lightly. And than thei cam togyder and dyde chose a lorde amõge thẽ which was called Jalaadyn ꝑ & whan they had so done they went to the noble cytye of Tozys without any cõtradictyon of any man/ and there they dwelled and made theyr lorde Jalaadyn Emperour of Asye for they thought to occupy other realmes of Asye as they had taken ꝑ realm of Perssy/ this Cozalmys tolled there certayn dayes and there they were al full of goodes & ryches of Perssy/ wherof they toke so great pryde ꝑ they entred into ꝑ realm of Turkye and thought to haue ocupped it & enioyed it/ but the sowdan of Turky that was called Jalaadyn gethered his hoost and fought agaynst the Cozalmyns and ouercam them and droue theym out of Turky and Jalaadyn theyr Emperour was slayn in batayle/ and they that scaped went into the realme of Mesopotamy/ and than came to gyther into the playne of Royhas & there they toke counsayl betwene them to entre into the realme of Syry which was at that tyme gouerned by a Lady/ & then the Cozalmyns cam & brought to gyther agayne the hoost & entred in to Siry. And this noble Lady brought her men togyder in ꝑcyte of Halap & nygh to the flode of Eufrates/ cam to mete the Cozalmyns & fought there great was ꝑ batayle/ but at the later ende the Cozalmyns were ouercome/ and fled awaye towarde the desert of Arabe/ and after they passed ouer the flod of Eufrates nygh to a castell that was called Racabe & entred into the realme of Syry and cam to the prouince of Palastyne. thatis in the realme of Hyerusalẽ and dyde great damage to the crysten mẽ as it apereth in ꝑ hystorys of the passage of Godfray debullayn/ & at the last this Cozalmins began to murmure & wolde not

obey to theyr lorde/ and than they departed so that some went to the sowdan of Harmes and to other sowdans. Which were .v. in Syry. Whan that ꝑ Cozasmins duke that was called Beretall/ se ꝑ his men were wasted/ send his messãgere to the sowdan of Babilon & prosered hym his seruice/ wherof the sowdan was rycht glad and receyued hym with a good wyll & dyde great honour to ꝑ duke and to them ꝑ came with hym and departed the Cozasmyns by all his landes bycause that he wolde nat haue theym all togyther. And because of that/ the sowdans power of Babylon rose moche for the cõmyng of the Cozasmyns/ that before was rycht smale. And in conclusyon & in shozt tyme the natyon of the Cozasmyns cam to nought And then after the Tartas began to haue the lordshippe.

What coũtray the Tartas inhabited fyrste.

The lande & countrey there as the Tartas dwelled/ fyrst is betwene the grete moũtayne of Beligian of this mountayn speketh the hystorez of Alexander there as he maketh mẽcyon of the wylde men ꝑ he founde. In that coũtrey dwelled fyrst ꝑ Tartas as beestyll men that had no faythe/ nor lawe. But went from place to place as beestes fedynge. And of other natyons they were kept subgettes to the which they were seruasites to dyuers natyõs of Tartas that wer named Walgothz came togyther & ordayned captayns & gouernours amonge theym. And so they multyplied so moche that they were departed in viii. nations. And to this day these nations be taken more noble then the other. The fyrst of this nation is called Tartar/ the seconde Tãgothe/ the thyrde Curach/ ꝑ .iiii. Jason/ the .v. Sonithe/ the syxte Wangly/ and the .vii. Tebethe. And as it happened that these .vii nations dwelled in the subgectiõ of theyr neyghbours as is before sayd. It fortuned a poore olde mã that was called Cangius sawe in dremynge a vysyon/ the which to hym semyng was a knyght in armour vpon a white horse/ that called hym by his name. And sayde vnto hym Cangius ꝑ wyll of thy immortall god is suche that he oweth to be shortly gouernor made vpon the .vii. natyons of ꝑ Tartas ꝑ ben called Walgothz and ꝑ by hym they shalbe delyuerd oute of the saruage that thei had longe ben in/ & shall haue worshyp vpon theyr neighbours/ Cangius rose vp merily herynge the worde of Christ/ and reherced the vysion ꝑ he se to all the gentilmen/ but they wold nat beleue but skorned hym wherfore it fortuned the night folowynge the captayns of the .vii. nations se the white horse in visiõ as Cangius had reherced. Which cõmaunded by the immortall god

þ they sholde obey all to Cagius/ and that they sholde kepe all his cõmaundemẽtes. wherfore þ. vii. captayns aboueseid/ brought the people togyther/ and dyde make obeisaunce and reuerence to Cangius. And they them selfe dyde so as to theyr naturall lorde.

How Cangtus was elect emperour of the Tartas.

After that the Tartas ordayned a seat in þ myddes of them all & putte there vpon the grounde a blacke carpet and made Cangtus to syt therupon. And þ vii. captayns of the. vii. natyons reysed hym vp with the sayd carpet & set hym vpon the seate. And named hym Can/ and with knelinge dyde hym all honour and reuerence as to theyr owne lorde.

Of the solempnyte þ the Tartas dyde to theyr lorde In þ tyme sholde no man maruayle of it/ for paduenture they coulde do no better or they had no fayrer clothe to set hym on/ but for that they wolde nat change theyr first vsage. It is marueyle seynge þ they haue conquered so many landes and realmes & yet they kepe theyr fyrst maner/ for thei wyll chuse their lorde and twyse haue I ben at the electyõ of the Tartas emperour/ they assemble togyther in a great felde/ & he that sholde be theyr lorde they caused hym to sytte vpon a blacke carpet and put a rythe seate in the myddes of them all. And than after cam the noble men and þ chefe of his kynred and lyft hym vp on hye and set hym vpon the seate/ & after dyde hym all honour & reuerence as to theyr naturall lorde/ & for al the lordshyp or riches þ they haue conquered they wode neuer chaũge theyr fyrst gyse. And after that Cagius Can was made emperour by the cõmen wyll and cõsent of all the Tartas. Fyrst of all or Cang. Can wolde do any other thynge he wolde knowe if they all wolde be obedient vnto hym and than he cõmaunded. iiii. cõmaundemẽtes. The fyrst cõmaundemẽt was that they sholde all beleue & worshyp one god immortall by þ whych he was made empour And forthe withall the Tartas began to beleue and worshyp god/ and reclamed þ name of god in all theyr warkes and dedes. The seconde cõmaundemẽt was þ they sholde shewe and nombre all them that were able to bere harnes/ and ordayned that vpon euery. x. sholde be a captayn/ & ouer. C. a captayn and ouer. x. M. was a captayn/ & they called the company of the. x. thousande Thoman.

After that he cõmaũded to the captayns of the. vii. natyons and lynages of the Tartas that they sholde yelde vp all theyr armes & lordshyps. And þ they sholde holde and pay vnto hym as he sholde ordayn them. The. iii. commaũdemẽt that Cagius Can made was thought moche cruell to them all/

for he cõmaunded to the forsayd vii. great captains that euery one sholde bryng his eldest sonne before hym/ and whan they had so done. He cõmaũded them ꝯ euery captayn sholde stryke of his sonnes heed/ the which cõmaundmẽt they thought was moche felon/ & not for because ꝯ they shold fere ꝯ people. But bycause ꝯ they knew well ꝯ Cangius Can was made emperour by cõmaundement of ꝯ immortall god. And so euery one of the. vii. captayns strake of his sonnes heed. And than whan Cãgius Can knewe the good wyll of his people/ and se that they wolde obey hym vnto the dethe. Than he cõmaunded that they sholde be apperylled in knyghtes armour with hym.

How Cangius Can was saued by a byrde.

When Cangius Can had ordayned well & wysely his batayle he entred into the lãdes of thẽ ꝯ had lõge tyme kept the Tartas subgettes and fought with theym and ouercame them all/ and put theyr landes in his subiectyon. After that Cangius Can went forthe cõquerynge landes and countreis/ and all things went as he wolde. Upõ a day it happened that Cangius Can rode with a smale cõpany/ & met with a great nombre of his enemys/ which set sharpley vpon hym. Cãgius Can defended hym valyantly but at the last his hors was slayne vnder hym. And whã Cangius men se that theyr lorde was in the prese incontynent they lost their corages and began to flee away. And theyr enemys chased after thẽ/ and toke no hede to Cãgius Can thempetour that was a fote. Whan Cãgius Can se that he hyd hym in a lytell bussche that was nere. The enemis that had ꝯ victory began to serche for theym that were fled/ and as they wolde haue serched the said bussche wher in Cãgius Can was hyd. A byrde that is called a duke/ cam and sat vpon the sayd bussche. And whan they that sought for Cãgius Can se the byrde syttynge vpon ꝯ sayd bussche they as Cãgius Can was they supposed no body to be there And depted sayenge if any body were there the byrde wolde nat syt they/ and so they went away with out any more serchinge thinkyng that no body sholde be in the sayd bussche.

How and wherfore the Tartas were fethers.

When that nyght cam Cangius Can wente out of the bussche/ and dyde so moche that he cam to his men and coũted to thẽ all his auenture. And how ꝯ byrde lyght vpon the bussche there as he was hyd/ and for that cause his enemys serched nat for hym. And

than the Tartas rẽdred grace to god/ & from thensforthe they had the sayd bryde/ which was called duke in great reuerence. For who that myght haue a feder of ꝑ sayd bryde gladly wolde were it vpon his heed. Of this hystory I haue made mencyon to thende that ye sholde knowe wherof the Tartas were the feders vpon their heedes Cangius Can rendred grace to god that he was so delyuerd in ꝑ maner.

¶ After ꝑ he assembled his hoost togyder and fought with his enemys and discomfyt theym & put theym all in his subiection. And Cangius Can conquered all the landes that were from thens to ꝑ mountayn of Belgyan and helde them/so moche that he se an other vision as it shalbe deuysed here after. ¶ Whan Cangius Can had conquered ꝑ lordships of all those countreis that were a this syde ꝑ mountayne of Belgyan vpon a nyght it happened that he se in vysion the white knyght agayne the which sayd vnto hym Cang. Can the wyll of the immortall god is that thou passe the mountayn of Belgyan/ and thou shalt cõquere the realmes & cõtreis of dyuers nations/ & shalt reygne & be lorde ouer them. And to thende ꝑ thou shalt know that this that I say is the wyll of the immortall god. Ryse vp and goo to the mount of Belgian with all thy men/ & whã thou shalt come there where ꝑ see is toyning to the sayd mountayn ꝑ shalt discende with all thy men/ & shalt knele. iy. tymes agaynst the Orient/ and shalt pray to the immortall god/that he wyll shewe ꝑ the way. And he shall shewe ꝑ/the way & so thou mayst passe with al thy people. Whan Cangius Can was waked out of his slepe/ he beleued well in ꝑ vision & forthwith cõmaunded his men ꝑ thei sholde get thẽ to horse for he wolde passe the mountayn of Belgian. Than they rode forthe tyll they came to the see and there they coulde nat passe ouer/ bycause there was no passage greate nor smale. And in contynent Cangius Can descended from his horse/ and cõmaunded to all his army ꝑ they sholde lyght and knele downe. iy. tymes towarde the Orient/ and ꝑ they sholde pray to almighty god immortall/ that he wolde shewe thẽ the way to passe. And all ꝑ nyght Cangius Can & his men abode i prayers. And on the morowe Cãgius Can se that the see was gone from the mountayn. iy. fote & they had a fayre large way. whan Cãgius Can and his people se that thing they marueyled moche of it wherfore they yelded graẽ to god and passed all towarde the partes of the Orient as it is rehersed in the Tartas hystores.

¶ How Cangius Can fell sycke.

After ꝑ Cangius Can had passed the mountayne of

Belgian he founde moche water marese & the lande delert so moche that or he & his people coude come in a good land they suffred great penure. After ꝑ they founde gode landes and plentyfull of all thynges wherfore they dwelled in the coũtrey many dayes and reposed them. And as it pleased god a gret sykenesse toke Cangius Can and than he cõmaũded to come before hym .xii. sonnes that he had and cõmaunded them that they sholde euer be all of one wyll and acorde & gane theym suche example. He cõmaunded that euery one of thẽ sholde bringe an arowe. And whã the .xii. sonnes were com togyder he cõmaunded to his fyrst sonne ꝑ he sholde take all the arowes and that he sholde breke them with his handes. And so his first sonn toke the sayd arowes but he coude nat breke them with his handes/ and than he toke theym to his seconde sonne but he coude nat breke thẽ. And than Cangius cõmaunded that the arowes sholde be depted and cõmaunded to the leest of his sonnes ꝑ he sholde take euery one of the arowes by theym selfe/ and that he sholde breke them. And thã the chylde brake all the .xii. arowes. And than Cãgius Can torned hym towarde his chyldern & sayd to them/ wherfore coulde you nat breke the arowes as I cõmaũded you/ and they sayde bycause that they were all togyder. And than he sayde wherfore hath this lytell chylde broken them/ and they answered that bycause that he brake them euery one by thẽ selfe. Than sayd Cangius Can it shall come so by you for as longe as ye shalbe all of one wyll & one acorde/ your lordshyps shall euer last/ & whan ye shalbe departed one from an other/ soone after your lordshipes shall torne to nought and shal nat contynue. Dyuers more cõmaũdemẽtes and examples gaue Cãgius Can to his chyldren and to his men/ which the Tartas kepe yet in great reuerence.

How Cangius Can themperour dyed.

When Cangius Can had that done seyng ꝑ he coulde nat lyue long he made one of his sonnes/ the best & wyseste lorde and emperour after hym. And cõmaũded that they all sholde obey vnto hym and serue hym as theyr naturall lorde. And this sayd sonne was called Hacto ca. After that the good emperour and fyrst of the Tartas dyed and passed out of this worlde/ and his sonne Hoctoca held the lordshyps after hym. And before ꝑ we make an ende of thistory of Cãgius Cã we shal say how the Tartas haue the nõbre of .ix. in great reuerẽce and honour/ in worshyp of the .ix. knelyages/ and of the .ix. fote that the see went backe from the coost and made way of .ix. fote. Where they passed all they mountayn of

Belgyan by the cõmaundemẽt of god/ the Tartas haue the nõbre of .xx. in great reuerẽce. Wherfore he that wyll present any thinge to his lorde/ and wolde that his present sholde be receyued graciously. He must present the nombre of xx. and so is the vsage of the Tartas vnto this day.

How Hoctoca Can made way in Asie.

Hoctoca Can ỹ was emperoure of the Tartas after the deth of his father Cãgius Cã which was valyãt good and wyse/ & also his people loued hym well/ & were to hym faythfull and true euermore. Hoctoca Can thought to conquere all the lande of Asie/ and before that he departed from the lande they as he was/ he wolde knowe the power of all the kynges that were in Asie/ & wolde knowe which was the moost puissaunt. Purposynge to fyght fyrst with hym/ for he thought that he sholde lightly ouercome the other if he might cõquer ỹ moost mighty. Thã Hoctoca Can sende a wise and a valiant captayn which was named Gebesabada and sende w hym .x. thousande fightynge men and cõmaũded them ỹ they sholde entre into the landes of Asie. And to biewe the state and condicyon of the sayd lande/ and if they foũde any mighty lorde whom they were nat able to resyst/ they sholde shortly retorne backe agayn. As Hoctoca Can cõmaunded it was accomplysshed for ỹ sayd captayn w his .x. thousand Tartas entred sodẽlye into the landes of Asie/ & there he toke cyties and landes. For the inhabitauntes were ware/ or before that they coude make them redy to batayle or defende thẽ/ they kylde all the men of armes/ but they dyde no harme to the people They toke horse/ harnes/ vitayle and all suche thynges that they neded/ and went so farre in the land that they came to the moũtayn of Cocas. For this moũtayn of Cocas one can nat passe the depe of Asie into great Asie/ but by the lycence of the peple of a cyte that the kynge Alexander closed vpon a narowe see that toucheth the moũtayne of Cocas. This sayd cyte was taken by these .x. thousande Tartas/ in suche maner that the inhabytantes of the sayd cyte had no space nor tyme to defend themselfe. And than they toke this cyte and all that was therin/ and put all the mẽ and women to ỹ swerde And after that they brake downe all the walles of the cyte/ bycause that whã they sholde come agayn they shold fynde nothing agaynst them. This cytie was in the olde tyme called Alexander/ but nowe it is called porte de ferre. The renowne of the Tartas was spredde ouer all the countreis and landes wherof it fortuned that the kynge of Georgi which was caled ynaims brought his hoost togyder &

came agaynst the tartas & fought with them in a playne that is called Norgam. The batayle lasted longe / but at thende the Georgyens were constrayned to fle away as discomfyt. The tartas passed so ferre that they came to a cyte of turkey that is called Arseon / and than they vnderstode that the sowdan of turkey was nere / and how he had assembled his hoost togyder. Therfore the tartas durst go no farther / seynge that they were nat able to encounter agaynst the sowdā of turkey / they went backe agayne by an other way to theyr lorde. The which they founde in a cyte that is called Amelect / and tolde hym all that they had done / and foumde in the lande of Asie

Whan the tartas lerned fyrst letters.

When Hoctoca Can vnderstode the maner & condicyon of the lande of Asie. He thought that there was no prynce that was able to withstande hym. And than he called thre sonnes þ he had / and gaue them great ryches with a great nombre of men of armes. And cōmaūded them to entre into the lande of Asie / conquering all the realmes & landes. And cōmaunded to his sonn Jochi that he sholde go towarde the parties of Occident vnto the flode of Physon. And to his seconde sonne that was called Bacho he cōmaūded that he sholde kepe his way to

Crona.

warde Septētrion / and to þ leest that was called Chalada cōmaūded that he sholde ryde towarde þ South. In this maner he departed his thre chyldren and sende the for to conquey these landes & prouynces. After that Hoctoca Can spyede his hoost abrode by þ coūtreis / so moche that the fore fronte of his hoost rought to the realme of Cathay / & the other front to the realme of Trase. In those partes the tartas lerned leters / for before that tyme thei had no letters and therfore the dwellers of the sayde coūtrey were all ydolatours. The tartas began to honour the ydols but many of them confessed þ immortall god gretter than þ other. After that thempour Hoctoca Can gaue to his eldest sonne that was called Bacho. xxx. thousande tartas that were called Tanachy that is to say conquerers / and cōmaunded that they sholde go that way þ the. x. thousād tartas kept and þ they sholde tary in no lande tyll they sholde come into þ realm of Turky / & more ouer he cōmaūded þ thei sholde proue if thei were able to fyght agaynst the sowdan of Turky / & if that they dyde se þ the sowdans power wer to great they sholde nat fyght wt hym / but they sholde do so moche to one of his chyldren which sholde be nert them þ he wolde gyue them helpe and men of warre. And than after they met began the batayle of Bacho wt. xxx. thousand tartas went so moche by theyr iourneis þ they

came to the realme of Turkey / & there he vnderstode that the sowdan that had dryued away the .r. M. tartas was deed. After hym one of his sones ꝑ was called Giriacadyn was made lorde. this sodan was in great fere for the tartas cõmynge / and than he gathered and waged all manet of men that he coude haue as Barbarins and Latyns / ꝑ had two captayns of the which one was called Johñ de la limpnate / which was of the yle of Cipre. And ꝑ other was called Bonyface de moulins / and he was of the cyte of Uenyse.

¶ Of the batayle ꝑ was betwene the sowdan of Turky & ꝑ tartas.

WHan the sowdan of Turky had gathered his hoost of all the parties. He came & fought with the tartas in a place that is called Hadache / the batell was grete and many men slain of bothe parties / but at the laterende the tartas had ꝑ victory / & entred into the landes of Turky & cõquered the sayd landes. In the yer of our lorde god. M. CC. xliii. And than nat longe tyme after Hoctoca Can thempour of the tartas dyed. And after hym one of his sonnes was made lorde / which was called Guyot Cã / this Guyot Cã lyued nat long after hym. One of his colyns was made lorde which was called Mãgo Can / ꝑ which was moche valyant & wyse & conquered many landes & lordships / but at the ende as a man that hath a great hert he entred vpon ꝑ see. And as he layde sege to an yle the which he wolde haue take by ꝑ see syde. The men of that lande that were subtyll sende for men ꝑ coude swym vnder the water / which me entred vnder the vessel in ꝑ which Mango Can was in. And there they taryed so longe vnder ꝑ water that they brake the vessell i dyuers places / so moche ꝑ the water entred into the sayd vessell of the which thing Mãgo Can toke no hede tyll the sayd vessell was well nygh full / & began to synke vnder ꝑ water. And so was Mãgo Cã thempour of the tartas drowned / his me went home agayn & made his brother lorde ꝑ was called Cobila Can / the which kept the lordship of the tartas. xlii. yeres. And made them christen men & closed a cyte which is called Joing / ꝑ is gretter than Rhome. And in this cytie dwelled Cobila Can which was the .v. empour of the tartas tyll the last ende of his dayes. We shall leue to speke of Mãgo Can and shall retorne to speke of Hoctoca Cans chyldren of Halcon of his heyres and of his warkes.

¶ How Jochy conquered the realme of Turquestan & Persy.

Jochy the first sonne of Hoctoca Cã rode toward Occydẽt wt all his men that his father had gyue hȳ

And conquered the realm of Turquestan and of Perly the left/ and than he went to ꝑ flodde of Physon/ and there he founde the cõtrets full of all goodes and dwelled in the sayde countrey in rest/ and peace/ and multiplied in gret richesse. And vnto this day ꝑ heyres of the forsayd Jochy holde ꝑ lordeship of the sayd lande. And there be two lordes that holde the lordshippe of the sayd lande. The one is called Chapar/ and the other Thochay/ & they be brethern and lyue in rest and peace.

¶ How Bacho and a great parte of his men wer drowned in ꝑ ryuer of Austrich.

Bacho the seconde son of Hoctoca cã with the men that his father had gyuen vnto hym rode towarde ꝑ partyes of Septentrion/ & byde so moche that he cam to the realm of Comany. The kyng of Comany thinkynge well for to defende his lande/ gathered his hoost and fought agaynst the tartas/ but at thende the Comayns were discõfyt. And they droue the Comains vnto the realme of Hongrye and yet vnto this day be many Comayns dwellyng in Hongry.

¶ After that Bacho had dryuen the Comayns oute of the realme of Comany. He entred into the realme of Roully and toke it/ and he conquered the realme of Gezere/ and the realme of Bulgary. And after he rode to the realme of Hongry/ and there he found some Comayns and toke them. After ꝑ ꝑ tartas passed toward Almayn & byde so moch ꝑ they came to ꝑ ryuer syn ꝑ ran by Almain by ꝑ duchy of Austrych. ꝑ tartas thought to passe by a bridge that was there but the duke of Austrych caused the bridge to be garnysshed/ so ꝑ the tartas coude nat passe ouer. & whan Bacho se that he coude nat passe ouer the bridge. He rydde into the water with his horse and byde begynne to swym/ and than he commaunded to his men that they shold passe ouer swymming wherin he put hym selfe and his men in great danger. For before that they coude passe ouer their horses was so werp ꝑ they coude swymme no lengar. And so Bacho and a great parte of his men were drowned in the forsayd ryuer of Austrych or they coude passe ouer/ or come to the other syde.

¶ Whan the other Tartas that were nat entred into the water se their lorde Bacho/ & their other company drowned. Full sory and heuy they dapted and went backe to the realme of Roussi and of Comany. And neuer after the Tartas entred into Almayn.

¶ The heyres of the sayd Bacho holde the lordshippe of the realme of Cozalme/ the realme of Comany/ and the realm of Roully. And he that is nowe lorde was Hocto-

on Cathis thyrde sonne which was called Chacaday.

How Jochy receyued his broder Chacaday.

Chacaday the thyrde sone of Hoctoca Can with his me that his father had gyuen vn to him rode toward the Southe/tyll he came to the ptyes of Jnde the leest. And there he founde moche voyd lande and no men dwellynge therin. And so he coude nat passe but he lost his men and many of his beestes. After that he went towarde the Occydent/and dyde so moche that he came to his brother Jochy and rehersed to hym all his fortune.

Jochy receyued his brother & his company full humbly & gaue vnto them part of his landes that he had cõquered. And in continet were the two brothers to gyder & there men in good peace and rest. And he that is now the lorde is called Barctath.

How and whan the kynge of Armeny lost his owne countrey & came to the kynge of the Tartas. And how he requited. viii. petitryens of hym.

Fyue yere of our lorde god a thousand two hondrede and thyrty fyue Hayton ye kinge of Armeny of good remembraunce seyng that the Tartas hadde conquered all the countreys and realmes to the realm of Turkey. He toke counsayle for to go to the kyng of the Tartas & to take with hym his goodes & his frendes. The king of Armeny by the counsell of his barownes sende before for his brother sir Symme Batat constable of the realme of Armeny. And than the constable went to the realme of the Tartas and to the lorde Mango Can and brought hym many riche presentes/ and was courtesly receyued.

And whan he had accomplysshed well all his besynesses for the whiche his brother the kynge of Armeny had sende hym for. Vetyll he tarved foure yeres or that he came agayn into Armeny/and whan he had tolde to his brother the kynge what he had done and founde. By and by the kynge apparylled hym and his men of armens and wente pryuely he and his men by Turky for that/ that he wolde nat be knowen. And he mette with a captayn of the Tartas the whiche had ouer come the sowdan of Turkey/ the kynge of Armeny gaue him knowlege and tolde to hym how that he was goynge to the emperour of the Tartas. And than the sayd captayne gaue hym company to bryng hym to ye port de fery. And after ye the king found other company ye brought hym to the cytye of Maleth/ and there was Mango Can themperour of the Tartas/the which was

ryght glaude of the kynge of Ar-
menes cõmyng. And receyued hȳ
honorably & gaue hym great gyf-
tes and great graces. After that
the kynge of Armeny had taryed
certayn dayes/ he made his reque
stes and required of themperour
seuen thinges.

¶ The first thing that the kynge
required of thiperour was/ that
he and his men sholde become cri-
sten men/ and that they sholde be
baptised. The seconde that he re-
quyred that perpetuall peace and
loue sholde be betwene the tartas
and the christen men. The thyrde
he required that in all the landes
that the tartas had cõquered and
sholde conquere the churches of ꝑ
christen men as preestes/ clerkes/
and all the relygious ꝑsons sholde
be free and delyuered of all seruag.
The .iiii. ꝑ the kynge required of
Mango was to gyue helpe & coũ-
sell to delyuer the holy lande oute
of the Saralyns handes/ and to
put it agayn into the christenmẽs
handes. The fift he required that
he wolde gyue cõmaundement to
the tartas that were in Turkey ꝑ
they sholde helpe to distroy the cy
tie of Baldach and the Calyf that
is chefe and techer of the fals lawe
of Mahomet. The sixt he requy-
red a priuilege and cõmaundmẽt
that he myght haue help of ꝑ tar
tas that were nyght to ther realm of
Armeny whan he sholde requyre
them. The vii. requeste was/ that
all the landes ꝑ the Saralyns had
taken that were of ꝑ realme of Ar-
meny/ that afterwards come into ꝑ
tartas handes sholde be restored
frely vnto hym. And also all ꝑ lan
des ꝑ he myght conquer agaynst
the Saralyns that he myght holde
them without any cõtradiction of
the tartas in rest and peace.

¶ Now themperour Mango Can
and his barownes agreed to the
vii. petitiõs of ꝑ king of Armeny.

Han Mãgo Can vn
derstode the requeste
of the kyng of Arme-
ny before his baro-
nes and all his court
answered & sayd. Bycause that ꝑ
kyng of Armeny is come frõ ferre
countreis into our empyre of his
owne frewyll. It is metely ꝑ we
shall fulfyll all his requestes. To
you kyng of Armeny we shall say
As we be emperour we shalbe bapty
sed first/ and shal beleue in ꝑ faith
of christ/ & shall do christen all the
of our house. And shall kepe all ꝑ
fayth that the christenmen holde to
this day/ and to the other we shall
gyue them counsell that they shall
do lykewise/ for ꝑ fayth wyll haue
no body byfore. To the seconde re-
queste we answer and wyll that ꝑ
petuall peas & loue shalbe amõge
the christẽmen and the tartas/ but
we wyll that ye shal be pledge that
the christenmen shall holde good
peace and true loue towards vs
as we shall do towards them. And

we wyll that all the churches of the chrystenmen/ p̄estes/ clerkes/ and all other persons of what degre or condicyon so euer they be seculer/ or relygyous psons shall be free and delyuerd of all seruages. And also they shalbe defended from all maner of hurt both of body and goodes.

And vpon the vede of the holy lande we say that we shall go personally with a right gode wyll for the honour of our lord Jhū chrīst But for bycause p̄ we haue moch to do in those parties/ we shall cōmaunde to our brodet Halcon p̄ he shall go with you for to fulfyll this warke. And shall delyuer the holy land fro the sarasyns power and shall restore it to the chrystenmen. And we shall sende our commaundement to Bacho and to the other Tartas that be in Turky & to the other p̄ be in that coūtreys that they shall obey to our brother Halcon. And he shall go to take p̄ cyte of Baldach & shall distroy p̄ Calyfe as our mortall ennemy.

Of the p̄uilege that the kyng of Armenye requyrynge to haue helpe of the Tartas/ we wyll that the p̄uilege shall be dispsed all after his owne mynde and plea-sure all we cōmaunde & confirme.

And all the landes that p̄ king of Armeny requyred that sholde be restored vnto hym/ we graunt it with a right good wyll. And cō maunde to oure brother Halcon that he yelde to hym all the landes that were of his royall hyppe and more ouer we gyue vnto all the lā des that he may cōquere agayns the sarasyns. And of our specyall grace we gyue hym all the castels that be nere to his lande.

How Mago Can was chrystē ned at the requeste and delyre of the kynge of Armeny/ and dy-uers other of his people. And how the kynge of Armeny and Halcon wente to the Assasyns countrels.

THan Mango Can had fynysshed all the peticions and requestes of the kynge of Armeny. Soone af ter he caused a bysshoppe to chri-sten hym/ which bysshoppe was chaunceler to the sayd kyng of Ar meny. And after he caused all his housholde seruauntes to be chry-stened/ and many other both men and wome. Than after he ordayned men of warre that sholde go with his brother. And than Hal-con and the king of Armeni with a great compant of men of armes rodde tyll they came to the flodde of Phylon/ and dyde so well that or fyr monethes were at an ende Halcone occupyed the realme of Perfy/ and toke all the lādes and countreys there as the Assasyns dwelled. That be men wout any fayth or beleue saue that they haue a lorde the which is called p̄ olde

mountayn dyde teche them to beleue and they be so moch obedient to their lorde þ they put themselfe to deth at his cõmaundement.

¶In the sayd lande of Allalyns was a stronge castell well foꝛnyshed with all maner of thingꝭ that was called Tigado. Halcon commaũded to one of his captayns of the tartas that he shold lay sege to the sayd castell/ and that he sholde nat depart away tyll he had taken the sayd castell. And than the tartas taryed to besege þ sayd castell without any depting. xxbii. yeres And at thende the Allalins yelded the castell foꝛ defaut of clothyng & foꝛ no other thyng. Whan Halcon vnderstode the taking of the sayd castell the kyng toke leue of Halcõ & retoꝛned vnto Armeny & taryed therꝰ. iiii. yeres and a halfe after in good helthe thanked be god.

¶After that Halcon had oꝛdayned the garde of the realme of Persy he went into a delycate coũtrey that was named Soloch & there he taryed all the sõmer in gret rest whan the wether was cold again Halcon went & beseged the cyte of Baldach and the Calyf that was maister and techer of Mahometz lawe. And whan he had gathared his hoost he caused the cite of Baldach to be assayled vpon all ꝑties And dyde so moche that they toke it by foꝛce/ and as many men and women as they foũde thei put thẽ to the swerde. The Calyf was bꝛought alyue befoꝛe Halcõ/ so moch richelle they foũde in the cytie of Baldache that it was wonder to beholde it. And than Halcon commaunded that the Calyf with all his treasoure sholde be bꝛought afoꝛe hym. And than he sayd to the Calyfe knowest thou nat that all this tresoure was thyn/ and he answered ye. Than sayd Halcon vnto hym/ wherfoꝛe dyde you make no good oꝛdinance & pꝛouysiõ foꝛ to defende your landes from oure power. And than the Calyf answered hym/ he thought that the olde women had ben sufficyent to defende the land. Than sayd Halcõ to the Calyf of Baldach/ bycause that þ art maister and techer of Mahometz lawe/ we shall make the fede of these pꝛectouse tresour and richelles that thou hast loued so moche in thi lyfe. And than Halcon commaunded that the Calyf sholde be put in a close chambꝛe & that some of his tresour sholde be layd befoꝛe hym/ and þ he sholde eate of it yf he wolde. And in the same maner the wꝛetched Calyfe endede his lyfe/ and neuer sythe was Calyfe in Baldache.

¶Whan Halcon had taken the citie of Baldach and the Calyf and all the countreis about. He departed the lordships/ and put in eche of them baylies/ and gouernours as it pleased hym selfe. And he dyd moche honour to the chꝛisten men and put the sarasyns in great seruage euer after.

¶A woman that was called Descotacon/ which was a good chꝛisten woman & was of the lynage

of the thre kynges ꝑ came to wor-
shyp the natiuite of our lorde Jhū
Christ. This sayd woman made
to be buylded agayn all the chur-
ches of the christen men/ and cau-
sed all the temples of the sarasyns
to be put downe/ and put them in
so great seruag & subiectyon that
they durst nat come abrode.

¶ Why Halcon send for ꝑ kynge
of Armeny for to come to hym.

When Halcō had refre-
shed hym the space of
an yer and his men in
the cite of Rohais. He
sende for the kyng of Armeni that
he sholde come to hym/ for he was
disposed to go and delyuer ꝑ holy
lande & to restore it agayne into ꝑ
christen mens handes. The kyng
of gode remēbrauce was full glad
of the sayd cōmaūdement & gathe
red a gret hoost of valyant men a
fote & a horsbacke. For in ꝑ tyme
the realme of Armeny was in pros-
peryte so ꝑ he made .xii. thousāde
horsmen/ and .xii. thousand a fote
and that haue I seene in my dayes
When the kynge of Armeny was
come he helde a parlyment & coū-
sell/ to Halcon vpon the dede of ꝑ
holy land. Than sayd the kyng to
Halcon/ sir the sowdan of Halap/
holdeth the lordshyp of the kyng of
Anyne & of Syrie. And syth ꝑ ye
entende to go to the holy land me
thinke it for ꝑ best to lay sege first
to the cyte of Halap/ which is the
mooste stronge ste cyte in the realm
of Syrie. For if we may take the
cyte of Halap all the other may be
lightly take. Halcon was well ple-
ased with the kynge of Armenis
counsell. And than he layd sege to
the cyte of Halap/ which had full
strong walles/ but the tartas toke
the cytye by mynes that they had
made vnder the groūde/ and by
other craft and ingins that they
dyde make/ they toke the cytie by
force in nyne dayes. But there
was within the cytie a castell that
was so stronge that it defended
them that wer within a leuen day
es after that they had take ꝑ cytie
Great haboundaunce of riches &
other substaunce founde the tar-
tas whan they were entred with
the cytie of Halape. And so Ha-
lap was taken/ and after that all
the realme of Syrie.

¶ In the yere of our lorde god a
thousande two hondred and thre-
skore. Whan the soudan of Halap
that was at that tyme in the cytie
of Damas vnderstod that the cy-
tie of Halap was taken by the tar
tas. And that they had taken his
wyfe and his chyldren/ he knewe
nat what to do/ but yeld hym selfe
to the mercy of Halcon thynkinge
by that mean that Halcon sholde
render to hym his wyfe and his
chyldren and parte of his lande.
Than Halcon dyde send the sow-
dan his wyfe and his chyldren to
the realme of Perfy bycause that
he might be ꝑ more surer of hym.

CAfter that Halcone departed great richelle amonge his men/ & to the kyng he gaue a great nombre of goodes. And also he gaue hym of his lādes and castels that he had conquered/ and specially dyuers that were nygh to the realme of Armenie. And after the kinge furnysshed the castels with his men. Than after that Halcon dyd send for the prince of Antioch which was the kyng of Armenes sonne/ and dyde hym great grace and honour. And dyde gyue hym all the landes and lordships that he had taken from the sarasyns. After that Halcon had ordayned all that was nedefull about the cytie of Halap/ Damalle/ and the other landes the which they had conquered and taken from the sarasyns. As he had thought to entred into the realme of Hierusalē for to delyuer the holy lande vnto the christen men agayne. There came a messangere to hym and brought hym worde that his brother was deed and passed oute of this worlde/ & how the barownes fought for to haue made hym emperour.

CHow ꝑ Halcon departed oute of the realme of Syrie.

CWhanne Halcon had herde this tidynges he was full sorye for his brothers dethe. And by the cōsayle of his mē he went away & left one of his barownes that was called Garboga with .x. thousande tartas/ for to kepe the realme of Syrie. And cōmaunded that all the landes that had ben in the cristē mens hands shulde be restored agayne. After that he went toward the Orient /and left one of his sōnes at Thores which was called Igaba/ and from thens departed Halcon and wente to the realme of Persy. And whan that he was com thyder tyding was brought vnto hym how Cobyla his cosyn was made emperour.

CWhā Halcon vnderstode those newes he wold go no farther but retorned agayn to Thores there as he had left his sonne his housholde/ and his seruantes. As Halcone taryed at Thores there cam newe tydinges vnto hym ꝑ Barta/ whiche at that tyme helde the lordship ꝑ Bacho helde. Whiche was drowned in the flodde of Austrich as he was cominge to haue ētred into Halcōs lands. And whā Halcon herd that he gathered his hoost togither & cam agaynst his ennemys. And betwene Halcons men/ & Bartas men was a great batayle vpon a frosen ryuer or ayse/ and for the great heupnesse of the men and beestes the yse brake & there was drowned aboue .xxx. thousand of the tartas. And than the bothe parties retorned backe agayne without doyng any more And made great lamentatyon for the dethe of theyr frendes.

Chow Ginboga and the men of Saiect fyll at baryaunce.

Ginboga the which Helcon had left with hym .x. thousand Tartas in the realme of Syrie / & went to the Palestines yte / which kept the lande in peace and worshiped and loued moche the christen men for he was of the thre kynges kynred which cam to Bethelem to honoure the byrth of Christ / Ginboga trauayled moche to recouer ꝑ Holy lande. And than the deuyll put great trouble betwene hym & the christen men ꝑ were of the partes of Saiect. For in the lande of Belfort that was of the lordshyp of Saiect was diuers townes in the which the saraslyns dwelled & payd a tribute to ꝑ Tartas wher of it came that the men of Saiect and of Belfort came togyder to make a course and robed the sayd townes frome the sayd saraslyns / some were slayne / and some were brought pryssoners. One of Ginbogas neuiewes was in that coūtrey & went after the christen men with a smale cōpany a horsebacke and as he began to blame them of that / that thei had done and wold take the prey that they brought. Some of the christen men ranne vpon hym and so kylde hym. wh Ginboga vnderstode that ꝑ christen men of Saiect had slayn his neuiewe. He rode with his men & came to Sarepte / and as many christen men as he founde put thē to the swerde / but ꝑ peple of Sarepte wente away in the yle & but fewe slayne / Ginboga dyde putte fyre in the cyte and brake the walles and neuer sythe Ginboga had neuer trust nor loue with the christen men of Syrie nor his men. After that the Tartas were dryuen oute of the realme of Syrie / by ꝑ power of the sowdā of Egipt As it shalbe declared here after.

Chow ꝑ sowdā of Egipt droue the Tartas out of Syrie.

In that tyme ꝑ Barca began warre agaynst Helcone / as we haue sayd before / the sowdan of Egipt gathered his armye and came into the Palestins countreys. In a place that is called Haymelot and there he fought with the Tartas / but they coude nat abyde the sowdans power. & so they fled backe with their captayns. It was sayd that Gynboga was slayne in the batayle / the Tartas that scaped from the said batayle went into Armenie. At ꝑ tyme the realme of Syrie torned to the sowdans power / but some cytes that were by the see that the christen men kept. Whan Helcon vnderstode that the sowdan of Egipt was entred into the realme of Syrie / and ꝑ he had betyn his mē and kylde them. He gathered his hoost and sende to the kynge of Armenie / to the kynge of Georgy / and to the other christen men

of the princes of Syrie/ that they
sholde be redy to go with hym a-
gaynst the sowdan of Egipt. And
whan Halcon had all his comp re
dy for to goo to the realme of Syri
al/ they ben alle take hym that
held hym .xv. dayes of which he
dyed/ and so his doth lefte the go-
yng into the holy lande/ After hy
his sonne Albaca held the lorde-
shippe of Halcon. This Albaga
wolde p Ambyla his vncle sholde
confirme hym in his lordshyp which
thinge he dyde with a good wyll
bycause that he knewe well p Al-
baga was the beste and the wyse-
ste knyght Halcon had/ and so he
was called Albaga Cam. And be-
gan his regne in the yere of our
lorde god a thousand. C. xvi.

¶ How Albaga wolde nat be-
come christen which fortunes
hym vyll.

ALbaga p was moch
valyant & kept wyse-
ly his lordeshyp and
was moche fortunat
in all maner of thinges saue that
he wolde nat become christen as his
father Halcon was/ and so he was
an ydolatrer. And a nother thing
was that he made warre vpon his
neyghbours/ whiche caused hym
that he coude nat ouercome the so
dan of Egipt/ and by cause of that
the sowdan of Egipt/ power en
creased moche/ for the sowdan of
Egipt sent an other tyme vyll poynt
for he sende his messangers to the
tartas that were in the realme of
Comany and of Rouslye/ & made
couenable peace and loue with them
And ordayned Albaga wolde
come into the lande of Egipt/ that
they sholde inuade his landes and
that they sholde warre vpon hym.
And for this copolicyon the sow-
dan had great ioy to haue p chri-
stiens landes of Syrie/ and for
that cause the christenmen loste the
cyte of Antyoth and many other.
As it is wryten in p cronicle boke
of the holy lande.

¶ Bendondar which was sowdan of Egipt was moche mighty and puyssaunt. He sende his hoost into Armeny/ but the kynge was gone to the tartas. Than his two sonnes gathared the hoost of Ar-
meny/ which was at that tyme of great power and came agaynste their ennemys & fought with them. The batayle was great but at the ende the christenmen were ouer come/ & of the two sonnes the one was take prisoner/ and the other slayn in batayle. And than the sa-
ralyns entred in the lande & wa-
sted all the playn of Armeny. The christenmens power was moch mi
nysshed bycause of that/ & the puy
sance of the saralyns power was moche enhaunced. Whan p kyng of Armeny vnderstood this tidyn
ges of his sonnes and of the lande he was moch sorowfull & thought in his mynde how p he myght do harme to his ennemys. Thanne went he to Albaga and to p other tartas desiryng and prayeng the

that they wolde come to helpe the
christenmen. The kyng trauayled
moch but Albaga wold nat go for
bytause ỳ he had warre with his
neyghbours. The kyng seyng ỳ
he coude nat haue helpe so shortly
of the tartas / sende his messagers
to the sowdan of Egipt and cõfir-
med peace with hym to thyntent
that he myght haue his sonne out
of prison. And the Sowdã made
poyntment with the kyng that he
shuld rendre vnto hym one of his
felowes which was called Ban-
golagar that the tartas kept / and
that he shold yelde to hym agayn
the castell of the lande of Halap / ỳ
he helde / & he shulde gyue to hym
his sonne agayn. The kyng dyde
so moch that the tartas gaue hym
Sãgolagar the sowdans felowe
aboue sayd / and the kynge yelded
to the sayd felowe ỳ castell of Tre
pessache / & two other castels that
he brake downe at the sowdãs re-
quest. And in this maner the king
of Armenis sonne Baron Lynon
was delyuerd out of the prison of
the saralyns.

¶ After that the kyng Hayton of
good remẽbrãce which had don
grete good to the christẽdom in his
lyfe / gaue his realme & lordship to
his son Lynon aboue named / and
left the pryde of this worlde & toke
ỳ order of relygion & chaũged his
name after the gise of the Armins
and was called Hacayres & than
the kyng Haytõ dyed monke. In
the yere of oure lorde god a thou-
sande two hondred. lxx.

¶ How Albaga toke the traitour
Bernana and put hym to deth.

¶ The sone of kyng Hay-
ton Baron Lynon
was wise and haly &
and gouerned his re
alme and his lordship wisely. He
was well beloued of his people &
the tartas dyde to hym great hon-
nour. This sayd kyng Lynõ toke
moche labour for to greue the sar
asyns by the tartas. And diuers
tymes sende his messangers to Al
baga ỳ he shold come for to helpe
to recouer the holy lande / and to
confounde the power of Egipt. At
that tyme the sowdan of Egipt en
tred wt his power into the realme
of Turky / he kyld and droue out
all ỳ tartas that were ther / & toke
many landes and countreys. By
a traitour that Albaga had made
chefe captain of Turky / that was
called Bernana / whiche tourned &
was obeydient to the sowdan of
Egipt / and toke moch labour for
to dryue the tartas out of Turky.
Whan Albaga vnderstode this ty-
dinges. He gathered his hoost &
rodde hastely / for of .xl. dayes for
nay he rode but .xv. and came to
Turky. Whã the sowdan knewe
of the tartas cõming / he durst nat
abyde but fledde away hastely. &
Albaga sende his men forward &
before ỳ the sowdan myght come
and retorne into the realme of E-
gipt. The tartas ouertoke ỳ last
parte of the saralyns hoost in a
place is called Lepas Blaur. and

entred into the sarasins hoste and toke it. M. horsmen & gate great tytheslle/ & more ouer they toke .v. M. houses of Cozdyns that were in the sayd parties. And than Albaga had coũsell that he shuld nat entre into the land of Egypt for ꝑ great hete ꝑ was they/ & for they? horses that had so moch laboured And than Albaga retorned to turkey & toke the landes & the cites/ & dyd so moche ꝑ he toke Parnana And sone after as the maner of ꝑ tartas was/ Pernana was put to dethe/ & than Albaga cõmaunded that in all maner of his mete that he shuld ete/ shuld haue some of ꝑ flesh of Parnana/ and so Albaga dyd ete of the flesh he/ & gaue some to his men. And ꝑ was the vengeaũces that Albaga toke of the traitour Parnana.

¶ How Albaga ꝓfered ꝑ realme of Turky to the king of Armeny.

WHan Albaga had taken all the landes/ & had ordred ꝑ realme of Turky to his pleasure. He dyde call before hym/ the kynge of Armeny & profred hym to haue & hold the realme of Turky at his pleasur/ by cause ꝑ the kyng of Arment & his kynred had euer ben true to ꝑ tartas. The kynge of Armeny as a wiseman thãked moch Albaga of so great a gift/ & excused hym sayeng ꝑ he was nat sufficient to gouern two realmes. For the sowdã of Egypt toke moch labour for to do hurt to the realm of Armeni/ & than ꝑ kyng of Armeny coũselled to Albaga that he shuld nat gyue the lordship of the realm of Turkey to a sarasyn. This coũsell pleased moch to Albaga/ & so he wolde ꝑ no sarasyn shuld haue no lande nor holde in Turkey.

¶ After that the kyng of Arment prayed to Albaga ꝑ he wold go or sende his brother to delyuer ꝑ holy lande out of the sarasyns hand? and to gyue it to the chrystẽmen agayn. Albaga promised hym that he shuld do it wt a good wyll & cõmaunded to the kyng of Armeny that he shulde sende to the pope & to the other kynges & lordes/ of ꝑ chrystẽmen of ꝑ occydent that they shuld come or send their men to ꝑ helpe of the holy lande/ for to kepe the landes & the cytes ꝑ thei shuld cõquey. Than ꝑ king of Armeny departed & retorned into his landes & sende his messãgers to the pope and to ꝑ kynges of the occident/ & whã he had ordayned ꝑ/ that was nedefull to the realme of Turkey He came to the realm of Cozasten they as he had left his housholde/ Bẽdonedar was poysoned as he retorned to Egypt and coude nat retorne on lyue to the cyte of Damas. Of Bendonaders deth wey the chrystẽmen glad/ and the sarasyns moche sory for he was a valyant man of armes. After Bẽdonader was one made sowdan ꝑ was called Melecset/ but he tarted nat longe for he was put from ꝑ lord-

shippe. And one that was called Esly was made sowdan.

Of the batayle betwene Wangadamor and the sowdan.

When the tyme and ꝑ season came that Albaga myght ryde for to entre into ꝑ lande of Egypt. Firste he sende Wangadamor w. xxx. M. tartas/and badde that they shuld occupy the kyng Anyne of Syrie. and he wolde ryde after. And yf ꝑ sowdan shulde come agaynst thē that they shulde valyātly fyght w̄ hym. And if the sowdan durst nat come in the batayle/he cōmaūded that they shuld occupy the landes and the cyties/and that they shuld deliuer them into the chrystēmens hand to kepe. Wāgadamor rode with xxx. thousand tartas that Albaga his brother had gyuen hym And the kyng of Armeny put him in his company with a grete nombre of horsmen. whan Wangadamor and the kyng of Armeny entred into the realme of Syrie they went wastyng the sarasyns land to the cyte of Hames/ that is called la Chalemelle. Which is in the myddes of the realme of Syrie/ Before this cyte is a fayre playne and they was the sowdan with all his power. The sarasyns on one parte/ the tartas/ and the chrystenmen of an other parte. Began to fyght. The kyng of Armeny that cōducted the right part of ꝑ hoost sette them in aray/ and sette vpon the lyft part of the sarasyns hoost and discomfyt thē/ and drone thē be end the cytie of Hames thre leges and more. And ꝑ constable of the tartas ꝑ was called Haimach Bech/set vpon the right part of ꝑ sarasyns hoost and ouercame thē And than euery of them went to a cytie that is called Thara/ Wangadamor that taryed in the felde se come a company of Bedwyns/ and putte hym in great fere/ as a man that had neuer sene batayle/ and without reason departed frō the felde with the victory. And left the kyng of Armeny and the constable that were gone after theyr ennemys. Whan the sowdan se ꝑ the tartas wer departed from the felde. He went vpon an hyll with iiii. thousand horsmen/ whan the kyng of Armeny retorned fro the discōfiture/ and found nat Wāgadamor. He was moche abasshed whiche way he was gone he rode after. Ameleth the constable taryed. ii. dayes for his lord Wāgadamor/ and also he was moche abasshed of the way that he went/ and whan he knewe that he was gone. He rode after with his men tyll he came to the ryuer of Eufrates and coude nat ouertake Wāgadamor. And so by the faute of the sayd Wagadamor they left ꝑ felde and the batayle/ whan they had the victory. The tartas went agayne into theyr countreis/ but the kyng of Armeny suffred gret trauayle and moche losse of his pe

ople throughe faute of vitaple/ the
ire and hostes were so wery that
they coulde nat goo. And than they
departed from thens and went by dy
uers wayes/ the tartas the saracens
were and dwelled in the sayd coun-
trets which toke and slewe many
of the christemen. And so ꝑ mooste
part of the king of Armenis hoste
was lost/ and almooste all the gen-
tylmen were slayn. This myshor-
tune happened. In the yere of our
lorde god. M. CC. lxxvii.

¶ How Albaga and his brother
was poysoned by theyr famulyer
seruauntes.

¶ Than Albaga vnder
stode this tidynges
he sende and cõmau
ded that his baro-
nes shulde tõe in all
the haste vnto hym. And so Alba-
ga gathered a great hooste to thyn
tent to entre into the realme of E-
gypte/ but it happened that a sara-
syn came into the realm of Perly
the which dyde so moch and gaue
gyftes to Albagas famyliar ser-
uauntes/ that they gaue to Alba-
ga and to his brother poyson/ and
so they lyued but viii. dayes after
And so Albaga Can dyed. In the
yere of our lorde god a thousande
two hondred foure score and two.

¶ After the dethe of Albaga Can
the baronnes came togyder and
ordayned one of Albaga Cans bro
thers that was called Tangader

Crona.

this Tangader was gretet than
any of the other brethern. Whan
he was a chylde his name was
Nychole/ but after that he was
made lorde/ he toke the saracyns
company and dyde call hym selfe
Mahomet Can. He putte all his
wyt to cõuert ꝑ tartas to the false
lawe of Mahomet. Whan many
of the tartas were conuerted to the
saracyns lawe. This Mahomet
that was the deuyls sonne dyde
breke downe all the christenmens
churches/ and cõmaunded ꝑ they
shulde nat worshippe the lawe of
Chryst/ nor the name of Chryst. &
put away all the christẽmen/ pre-
stes/ and relygyous men/ and dyd
preche Mahometes lawe through
all his land. And he sende his mes
sangers to the sowdan of Egypte
and made promyse of peace and
loue/ and promysed to the sowdã
that he shulde cause all the christẽ-
men that were in his lande to torn
and to be saracyns/ or els he should
put them all to dethe. Of this the
saracyns were all gladde/ and the
christẽmen were sory and of great
disconfort. In so moche that they
wyst nat what they shulde do/ but
put theym selfe into the mercy of
oure lorde god. For they se come
vpon theym great persecutions.
The sayd Mahomet sende to ꝑ
kynge of Armeny/ to the kynge of
Geogry/ and to the other christen
men of the Orient that they shulde
come to hym. The good christen
men were in great thought and
great fere. All the whyle that the

chriſtē men were in ſo moche tri-
bulation vnder the lordſhippe of
this cupll Mahomet/ but god ꝓ
tyd vñ thē that helpe in hym ſende
to the chriſtēmen a great confort.
For a brother of the ſayd Maho-
met and one of his neuewes that
was called Mozgō/ roſe agaynſt
hym for his cupll warkes/ & gaue
knowlege to themperour Coby-
la Can how he diſtroyed and pre-
ched to the tartas that they ſholde
torne to the ſaralyns lawe. Whan
Cobyla Can vnderſtode that he
ſende a commaundement to Ma-
homet/ that he ſholde leue his cupl
warkes/ or els he ſhulde ryſe aga-
ynſt hym. Of this mater Maho-
met was ſore dyſpleaſed and dyd
ſo moche that he toke his brother
and kylde hym. And than after he
went for to take Argon/ but Argō
putte hym in a ſtrong caſtell that
was in a mountayne. Mahomet
dyde lay ſege to the ſayd caſtell/ &
at the ende Argon yelde hym ſelfe
ſauynge his owne lyfe and his ſer-
uauntes.

¶ How the falſe Mahomet was ſlayne by his neuewe Argon.

WHan Mahomet had
his neuiewe vnder
his power he dely-
uerd hym to one of
his conſtables for to
kepe. And after ordained that his
men ſhulde come ſoftly after hym
and he hym ſelfe wolde go towarde
Thoris/ there as he had lefte his
wyfe. And commaūded to the co-
ſtable/ that he ſhulde ſeeretly kyll
his neuiewe Argon/ and that he
ſhulde bring hym his heed to Tho-
ris. A great myghty man founde
hym/ ꝓ which Argons father had
noryſſhed and done moche good
to hym. This ſayd man had grete
pyte vpon Argon/ and than vpon
a nyght came and ſlewe the con-
ſtable/ and all them that were of
his company. And delyuerd Ar-
gon from dethe and out of pryſon
and made Argon lord ouer them
all/ and to hym they were obeydy-
ent and redy to do hym ſeruyce.
Whan this was done Argō rydde
haſtely and dyde ſo moche that he
ouertoke Mahomet Can or ꝓ he
came to Thoris/ and incontynent
ly he cutte hym all in peces. And
after this maner the curſed dogge
Mahomet fynyſſhed his lyfe/ the
ſeconde yere of his reygne.

¶ In the yere of our lorde god a
thowſande two honderde.lxxv.
After ꝓ Mahomet was deed Ar-
gon was made lorde of the Tar-
tas and the great emperour con-
fermed hym in his lordſhip/ and
wolde that he ſhulde be called Ar-
gon Can. And bycauſe of that Ar-
gon was moch more worſhipped
than any of his aūcyetours. This
Argon was fayre and pleſaunt of
viſage and a ſtorng man of body
and kept his lordſhyppe wyſely.
He gouerned well his lordſhippe
and he loued well and honoured
moch the chriſtēmen. And ꝓ chur-

thes of the chriſtémen that Mahomet brake downe/ Argon cauſed thē to be newe made agayn. And than came to hym the kyng of Armeny/ the kyng of Georgy/ and ꝑ other chriſtémen of the Orient/ & prayed Argon that he wolde take payne to delyuer the holy lande. Wherupon Argon toke aduyſmēt entendyng to make peace fyrſt wt his neyghbours/ to thyntent that he myght go the more ſurer agayn̄ſt the ſowdans power. And as it happened that Argon was in ꝑ good purpoſe. In the fourth yere of his raygne/ as it pleaſed god he dyed. And one of his brethern ꝑ was called Kalgato was made lorde after hym. This ſayd Kalgato was the vnprofitablyſt lord that euer reygned in that coūtrey ſith Cāgtus Can was made lord as it ſhalbe reherſed here after.

¶ How Kalgato was drowned by his owne people.

IN the yere of our lorde god M.CC.lxxxii. After ꝑ deth of Argon Can his brother Kalgato helde the lordſhip. This ſayde Kalgato beleued nat well/ nor he was nothyng worthy armés/ but demeaned hym ſelfe lyke a foule beeſt/ in etyng of denteth metes & drinkyng of ſwete wynes to fyll his belly. Non other thyng dyd he in.vi. yere/ whyle he kept his lordſhippe. For the great peuiſhneſſe that was in hym his owne people began to hate hym & to diſprayſe hym/ and ſo at the ende his owne people drowned hym. After ꝑ deth of this Kalgato one of his coſyns was made lord/ which was called Baydo. This ſayd Baido was a gode chriſtēma/ & dyd moch good to the chriſtémen but he lyued nat longe in this worlde.

¶ After the deth of Kalgato Baydo had the lordſhip of his brother This man as a good chriſtéman cauſed the churches of the chriſtémen to be buylded vp agayn/ and cōmaūded that none ſhulde preche the lawe of Mahomet in his lāde. Of ꝑ the ſaraſyns that were multyplied were ſore greued. and thā the ſaraſyns & the tartas ſende priuely/ to Conſan meſſāges which was Argons ſonne/ & promyſed hym ꝑ they wolde make hym lord & that they ſhulde gyue hym Baydos lordſhip if he wolde forſake ꝑ chriſten fayth. Caſan that ſet nat moche by the fayth of Chriſt was lightly torned/ for he was moche couytus to haue the lordſhip/ and was content to do after theyr deſyre. Wherupon Cōſan roſe/ than Baydo gathered his hooſt & cam agaynſt Conſan/ and knewe nat the treaſon of his people.

¶ How Caſan was deceyued by the traytour Chapchap.

THan Baydo thought to come agaynſt Cōſan all they that kept Mahomets law dyded & wēt to

wat de Calan. Whan Baydos ꝑ his men had betrayed hym he tor ned backe agayn/ but Calan fend after and toke hym / ꝛ so as Baydo fledde away he was kylde / ꝛ than Calan toke the lordshypp.

Aftet Baydos deth Calā kept the lordshyp he shewed hym selfe moch proude to the christemen/ ꝛ that dyde he for the pleasure of thē that had put hym in the lordshyp a bout sayd but ſyth ꝑ he was fermed in his lordshyp. He began to hate moch the christēmen ꝛ hated the saracyns/ ꝛ he dyde moch prosfet to the christen lande. Fyrste he put to dethe all them that gaue hym counsell to do hurt to the christenmen. Aftet that Calan cōmaūded that all his men shulde be redy with a yere/ of all maner of thynges that they had ned to. For he wold entre into the land of Egypt and put out the sowdan/ and sende to the kyng of Armeny/ to the kyng of Georgy/ and to the christēmen of the parties of the Orient/ that they shulde be redy to come with hym. Whan the ſeason was come Calan rode with all his power ꝛ came into the cytie of Baldache. Whan Calan came into the sowdans landes/ he brought his men togyder. The sowdan of Egypt that was called Malecuaser gathered all his power before the cytie of Hames/ that is in the myddes of the realme of Syrie. Calan vnderstode that the sowdan was cōmyng for to fyght agaynſt hym. And for cause of ꝑ he wolde nat tary/ for to take counsell / nor to wone/ but he went streight to the place there as the sowdan was/ ꝛ lodged by the hooſt/ within a dayes iourney. In a medowe wherin was great plenty of gralle/ than Calan cōmaūded that thei shulde gyue rest to all their beestes/ that wer labouted in commyng haſte lye so ferre way. In the company of Calan was a saracyn that was called Chapchap/ whiche had ben baylie of Damas and was fledde away for fere of the soudā. Calan had don many honours ꝛ graces to the said Chapchap and truſted hym well. And than it happened that the sayd Chapchap/ sende by his letters to ꝑ sowdan of Egypt all the secrettes and counsell of the Tartas/ and sende to the sowdan that he shulde come haſtely agaynſt Calan to the batayle. And as his men and his beestes were wery/ than it fortuned that the sowdan of Egypt/ which dyd purpoſlye tary for Calan/ went into the countreys of Hames by the counsell of the sayd Chapcha the traytoure. And came haſtely with all his power to begynne vpon Calan / and to make hym a fraped. The kepers of Calās hooſt gaue knowlege of the sowdās cōmyng And than Calan commaūded to all his barownes that they shulde ryde all in ordre i their batayles/ againſt the sowdan and his men/ and Calan rode euer with as many of his men ꝑ were by him/ and

came agaynst the sowdan which came hastely with a great nombre of the beest men of his hoost. Whan Casan se that he coude nat vndertake the tayle & that his mē that were abrode coude nat come to hym so soone. He taryed there & cōmaunded to all them that were with hym that they shulde lyght a fote/ and that they shuld put theyr horses about them. And with bowes and arowes they shulde bete theyr ennemys downe/ that were cōmyng & rōnyng as fast as theyr horses coud bere them/ than ꝑ tartas descended afote and put theyr horses betwene them/ & held their bowes and theyr arowes redy in theyr handes/ abydinge tyll theyr ennemys were come nere to them Than the tartas shot theyr arowes all togyder and made thē that came rōnynge fyrst to fall vpon ꝑ grounde/ and the other that came after fyll vpon them/ and so ꝑ one fyll vpon an other. And they shot styll and well for they were good shoters/ so that fewe of ꝑ saralins skaped/ but ꝑ they were slayne or hurt. Whan the sowdan se that he went backe agayne. And thā Casan commaunded incōtinently to his men that they sholde lepe vpō theyr horses/ and that they shulde valiantly set vpon their ennemys Casan was the fyrst that went to fyght agaynst ꝑ sowdan and ran into the prese with suche small cōpany that he had with hym tyll all the barownes came to the batayle Than began the batayle that lasted from the soñ rising tyll none/ at thende the sowdans hoost coud nat endure afore Casan. For with his owne handi he dyd gret meruelles/ & the sowdan with his people fledde away. Casan and his mē chased them tyll it was darke nyght/ and they slewe as many of theyr ennemys as they coude take Than they was so many saralyns slayne that the groūde was all couered with them. The sayd night Casā taryed in a place that is called Caner/ full gladde of the victory that god had giuen hym. This batayle was/ in ꝑ yere of our lord god a thousāde thre hondred and one/ the wednisday before Christmalle.

¶ How the cytie of Hames was conquered.

After that Casan commaūded to the kynge of Armeni and to one of his barownes that was called Nolay/ that with forty thousande Tartas they sholde go after the sowdan vnto the dessert of Egipt that was well twelfe dayes iourney from ꝑ place there as the batayle was/ and cōmaunded that they shuld tary his commyng in the countrey of Callore. The kynge of Armeny & Nolay with.xl. M. tartas depted & went after the sowdan/ & as many saralyns as they coude take they kyld them. The thyrd day after Casan cōmaunded that the kynge of Ar-

ment shuld cõe bãcke agam for the
wold lay syege to þ cyte of Hames
& cõmaũded þ Nolay shulde go
after þ sowdan. But þ sowdã ran
away nyght & day vpon cõynge
horses/in the cõpany of Bedwyns
that were his gyde. And thus ma
ner myserably the sowdan entred
into Babylon without any cõpa-
ny/the saracyns fledde away into
dyuers wodes they as they thou-
ght to skape better. & a great part
of the Saracins kept the way to-
warde Triple the which were ta-
ken & kylde by the chrystẽmen that
dwelled at the mount of Lyban.
The kynge of Armeny retorned
to Casan and found that the cyte
of Hames was yelded to Casan/
and all the riches that the sowdan
and his men had was brought be
fore Casan. And they marueyled
greatly all that the sowdan & his
men had brought with thẽ so gret
riches they as they though to fey-
ght. Whan Casan had brought to
gyder all the treasure & riches that
wey goten he depted all to his mẽ
And I fere Hayton hath ben pre-
sent to all the great besinesse that
the tartas had to do with the sara
cyns. From Halcons tyme hyder-
to/but I herd neuer speke that no
lorde of the tartas dyde so great a
dede in two dayes as Casã dyde.
For the fyrst day of þ batayle Ca-
san with a smale company of men
proued hymselfe agaynst the sow
dan & a great nõbre of his men/ &
of his person dyde so well that he
was named aboue all other in ba
tayle/ & of his person shalbe spoke
among the tartas euermore. The
second day the fredome of Casan
was great for all þ riches that he
had gote that was wont nombre
he depted it to his men in such ma
ney/that he kept for hym selfe but
one swerd & a purse of ledder full
of writinges & dedes of the lande
of Egypt. And all the remnant he
gaue freely/& marueyll it was þ so
lytell a body myght haue so great
vertu for among a. M. men coud
nat be so skleder a man nor so cuyl
mad nor a fouler mã/ he surmoun-
ted all other in prowesse & vertue.
And for bycause that Casan is of
our tyme we must speke of hym le
ger than of the other/ for this sow
dan that was ouercome by Casan
is yet lyuenge. And moreouer all
them that tary the passage of the
holy lande may take there many
good examples.

How they of Damas yelded them selfe to Casan.

After þ Casã had rested cer
tain dayes & ordred his be
sinesses he rode to the cyte of Da
mas. whã they of Damas vnder-
stode the cõynge of Casan they
wey a frayed/ for if Casan shulde
take thẽ by force/ he shulde take all
without any mercy. And thã they
sende they messangers to Casan
with great gyftes and sende to hym
the keys of the towne of Damas.
Than it happened that Casan re-
ceyued the gyftes/ & cõmaũded to

the messangers that they shuld re-
tourn to Damas. And ꝑ thei shuld
make vitayle redy for his hoost ⁊
that they shuld nat fere his com-
mynge/ for he wolde do no hurt to
the cite of Damas/ but wold kepe
it as his chãbre. The messangers
depted full gladde for ꝑ good an-
swere ꝑ Calan gaue thẽ. And thã
Calan rod after ⁊ lodged nere the
riuer of Damas/ ⁊ cõmaunded ꝑ
no man shuld hurt nor oppres the
cyte. They of Damas send to Ca-
lan great gyftes ⁊ habondaunce
of vitayle for him ⁊ his hoost/ and
so Calan sotorned many dayes in
Damas with his hoost besydde ꝑ
xl. M. tartas that wer with Mo-
lay/ the which wer at Icalete ta-
rieng for Calãs comyng. As Ca-
lan and his people taryed ⁊ repo-
sed them at Damas/ there came a
messãger that brought tidyngs ꝑ
Baydo was entred into ꝑ realme
of Perly/ ⁊ that he had doñ moch
harme in ꝑ lande/ ⁊ they thought
he sholde do more hurt thã he had
done. wherfore Calan cõmaũded
to Catholasa ꝑ he sholde tary for
to kepe ꝑ realme of Syri/ and cõ-
maũded to Molay and to ꝑ other
tartas that wer w̃ hym in Calere
that thei sholde obey to Catholasa
ꝑ which Calã had laft in his plac
And than after he ordayned bayli
es ⁊ gouerners in euery cyte/ and
made Cachay bayle of Damalle
Calan vnderstode nat ꝑ Cachay
was a traytour. After all that Ca
lan called the kynge of Armeny ⁊
shewed hym how he wolde retorn
to Perly. Calan sayd we haue de
lyuerd you the lande of Syrie to
kepe for ꝑ christẽmen if they come
we leue our cõmaũdement to Ca-
tholasa ꝑ he shall delyuer the holy
lande to ꝑ christẽmen ⁊ ꝑ he shuld
gyue coũsell ⁊ helpe to make ꝑ lã-
des agayn. whan Calã had done
that he went toward Mesopota-
my ⁊ whan he was at the flode of
Eufrates. He cõmaunded to Ca-
tholasa that he sholde leue Molay
with .xx. M. men to kepe the land
⁊ that he sholde come in all the hast
to hym w̃ the remnãt of the hoost/
of the kyng Amyne of Mesopota-
my. And so Catholasa departed ⁊
dyde as Calan cõmaũded hym/ ⁊
Molay taried for to kepe ꝑ lande
of Syri/ by ꝑ coũsell of the traito-
Capchap. Molay wẽt into the p-
ties of Hierusalẽ into a place that
is calles Gant wher was gode pa
ture for their horses. whan the sõ-
mer was com Capchap send his
messangers to the sowdan ⁊ ꝓmy
sed to delyuer hym Damas/ ⁊ all
the other lands that ꝑ tartas kept
of the realme of Syri. And ꝑ sow
dan promised to Capchap that he
sholde gyue hym ꝑ lordship of Da
mas/ ⁊ a great part of his treſure
and his syster to be his wyfe/ than
Capchap rose and made to ryse
all the countres for he knewe well
ꝑ the tartas coude nat come vpon
them bycause of the great hete of
the sõmer Whanne Molay se that
Damas ⁊ the other coũtreis wer
vp he durste nat abyde in the re-
alme of Syrie with so fewe men/

but went towarde Mesopotamy and there he found Calan and re-herced to hym what Capchap the traytour had done. Whan Calan vnderstod those tydinges he was greatly displeased but he could no remedy for the great hete ꝑ was there. Whan the somer was paste and the wynter began Calan gathered a great hoost vpon ꝑ flode syde of Eufrates and sende furth for Catholala with .xxx. thousande cartas. And cõmaunded that they shold go toward the cyte of Antioche/ and that he shold sende for ꝑ kynge of Armeny and for the christemen that wer at that tyme in realme of Cipres/ and so they came by the see to the cyte of Cozcose/ & there was the lorde Sut brother to the kyng of Cipres/ which conducted the lordes and knyghtes/ and they was the maisters of the temple and of the hospitall. And as they wer apparelled to do our lorde god seruice/ tydings came ꝑ a sore sykenesse had taken Calan. Wherfore Catholala was fayn to retorne to Calan with his men/ & the kyng retourned to his countrei And the christemen that wer com to ꝑ ple of Carron went to Cipres & for this cause ꝑ warr of the holy lande was laft. This mater was in the yere of our lorde a thousande thre houderde and one.

¶ Whan the kynge of Armeny & Catholala toke ꝑ cyte of Hames.

IN the yere of our lorde god M.CCC.x.iii. Calan gathered his hoost agayn vpon the flodde of Eufrates to thentent ꝑ he myght enter into the realme of Syri/ and to distroy ꝑ lordam of Egipt. And to recouer ꝑ holy lãde and delyuer it to the christemen agayne. Whan the saralyns vnderstode the cõmynge of Calan and that they were nat able to fyght agaynst his power/ they wasted & brende all the lande and countrey by they which thei sholde passe w̃ theyr beestes and catell & all that they coude fynde the brought to a stronge place and all they remnãt they sette on fyre/ for cause ꝑ theyr horses sholde fynde na meat. whã Calan vnderstode this that the saralyns had done/ thinkynge that the horses sholde fynde no mete to lyue on. He toke counsell to tary ꝑ same witer at ꝑ flode of Eufrates And whan the gralle sholde begyn to sprynge they wolde take theyr waye/ but they had more thought for their horses mete thã they dyd for them selfe as men but of smale fedynge. Calan was vpon ꝑ flode syde with his hoost and sende for the kyng of Armeni. Calãs hoost was so grete that it lasted .iii. dayes iourney of length. From the castell ꝑ is called Racale to an other that is called la Bire/ these two castels wer longing to the saralyns but they yelded them to Calã and as Calan was tarieng at the flode of Eufrates for the seson & wether for to delyuer the holy lande out of

the saracyns power he herde tidyn-
ges that Baydo was come agayn
into his lande/and how he hadde
done moche harme there/ and dry-
uen his men away that he left ther
for to kepe ꝑ lande/ vpon that Ca-
san had counsell that he shulde re-
torne into his countrey. And in ꝑ
next yere he might well entre into
the realme of Syrie. Casan was
sore displeased that the mater of ꝑ
holy lande taryed so long. Than
he cõmaunded to Catholosa that
he shulde entre into the realme of
Syrie with.xl. thousande tartas
and that he shulde take the cyte of
Damas/ and that he shulde put to
the swerde as many as he shulde
take. And cõmaunded to the king
of Armeny that he shulde go with
his men with Catholosa with.xl.
thousande Tartas on horsbacke &
that they shulde entre into the re-
alme of Syrie/and as they shulde
go to wast all the countrey. They
had thought to haue founde the so
dan in that countrey as they had
done in tymes past/but they foũd
hym nat but they herde say that he
was at Gazette. And that he wold
nat departe out of that countrey.
Wherfore Catholosa and ꝑ kinge
of Armeny dyd assayle & set vpon
the cyte of Hames/ so well that w̃
in fewe dayes they toke it by force
and put all the men and womẽ to
the swerde wout any mercy. They
founde there great ryches & great
plenty of beestes & vitayles. And
after that they went before ꝑ cytie
of Hames/to thintent to set vpon
it. But the burges of the cyte desy
red them that they shuld gyue thẽ
terme for thre dayes/ and after ꝑ
they shulde yelde them to mercy.
The terme was graũted to them
but ronners made a course from
the tartas hoost well a dayes tour
ney be ende Damas/ & toke a cer-
tayne nombre of saracyns whiche
they sende to Catholosa their cap
tayn. And by those saracyns Ca-
tholosa knewe that within.ii. day
es iourney from thens were.xii.
thousande saracyns on horsbacke
taryeng for the sowdans cõmyng
Whan Catholosa vnderstode this
tidynges he rode hastely & dyde
so moche that he came to the place
ther as the.xii. thousande saracis
nes to euynsong tyme/thinkyng
to ouertake thẽ or ꝑ sowdan shuld
come. But a lytell whyle before ꝑ
sowdã was come with his power
Whan Catholosa and the king of
Armeny se that the sowdan was
come they toke counsell what they
shulde do / and bycause it was al-
moost nyght they had counsell to
rest them. And vpon the next day
they shulde set wysely vpon ꝑ sow
dan/ but Catholosa that dispray-
sed the sowdan wolde nat tary so
longe. But cõmaũded that his mẽ
shulde take corage/ and that valy
antly they shulde set vpon theyr en
nemys. The saracyns ꝑ were lod
ged in a strong place betwene.ii.
waters/ wolde nat departe to fyght
for they knewe well that ꝑ tartas
coude nat come to them without
great lolle. And bycause of that ꝑ

sarasyns wolde nat departe from thens/ ꝑ tartas rode hastely to set vpō their ēnemys/ but thei foūd a lytel water ꝑ they coude nat passe in dyuers places that troubled thē moch or they coude passe the sayd water. whan Catholosa the kyng of Armeny/ and the mooste part of theyr men was passed they set valiantly vpon theyr enemys/ thei kylde all them ꝑ they met in theyr way and chased them tyll ꝑ nyght the sowdan wolde nat come from his place nor come to the batayle. That night Catholosa lodged by a moūtayn with his mē except .x. M. that coude nat passe ꝑ water by day lyght. Than the nexte day Catholosa ordayned his men for to fyght/ but the sowdan wold nat come out of that place nor rome to ꝑ batayle. The tartas toke moch labour for to haue ꝑ sarasyns out of that place/ but they coude nat in no wyse. The batayle lasted tyll none/ but for faute of watet ꝑ tartas were wery & went backe for to fynde water. And went in order one after an other tyll they cam to the playne of Damas/ and there they founde pasture and water ynough. And Catholosa ordayned to rest his mē and his horses a certayne whyle there/ bycause ꝑ they shulde be the fresslyer for to retorne & fyght agaynst the sowdan. Whā the tartas hooste was lodged in ꝑ playne and thought to be in rest/ the men of Damas lette rome the water of the fludde by cundittes and dyches/ so moche that or. viii. of the clocke in the mornynge the playne was all couered with water and the wayes. Wherfore the Tartas wer fayne to ryse hastely and also the nyght was darke the diches and the wayes were al full of water. Wherfore the hooste was in great confusyon horse/ beestes/ and harnes were lost/ and many men drowned to great losse. Thā the day come and so they were delyuered by the grace of god out of that daunger/ but the bowes and the arowes/ wherof the Tartas occupyed ꝑ mooste in batayle wer so weyt that they coud nat helpe them therwith. In this maner the Tartas hooste were sore troubled that yf the sarasyns had come sodaynly vpon thē they might haue ouercome them. The tartas begā to go backe agayne softly bycause of theyr horses lost/ & came i. viii. dayes iourney to the fludde of Eufrates they were fayne to passe ouer vpon theyr horses/ the beste ꝑ they coude do. The flud was gret and depe so moche that many Georgyns/ and tartas were lost they. And so the Tartas went backe agayne to theyr cōfusyon nat for ꝑ power of their ēnemys/ but by euyll cōsell/ for Catholosa myght auoyded all that myscheffe if he wolde haue beleued good cōsell.

How the kynge of Armeny went to Calan.

Frere Hayton that maketh mencion of this history was

prȳsent. And if I haue spoken to long of this mater I pray you p-don me/ for I haue done it to the entent to put of the daungers. In lyke mater for the warkes that be done by counsell ought forto haue good ende. After that the kyng of Armeny had passed the fludde of Eufrates/ not without great labour & losse of his men. He toke cõsell to go se Calan or he shuld go into Armeny. Than the king toke his way & went streyght to the cyte of Ninyue they as Calã dwelled at that tyme Calan receyued ꝑ king honorably & had pyte of the grete losse that he had of his men. And for bycause that the king of Armeny & his men had serued truely in all theyr besynesses Calan dyde a spectall grace to the kyng. For he gaue hym a. M. tartas that were good hoomen/ & cõmaunded that thet shuld dwell they forto kepe ꝑ lande of Armeny to the kynge of Turkes cost/ tyll that he shuld be able to gyue wages to a. C. other knightes to his wyll. After that ꝑ kynge toke his leue at Calan and went into his cõtrey. and Calan sayde to hym se that ye kepe your lande well tyll ꝑ I shall come prsonably forto secoure ꝑ holy lande.

How the sowdan made trewse with the kyng of Armeny.

The kyng of Armeny tetorned into his countrey/ but syth his cõmynge they he had but lytell rest. For the sowdan sendi in the same yere almoost euery moneth a great nõbre of men & warr that ran almoost all ꝑ lande of Armeny/ & wasted all ꝑ playn. wherfore the realme of Armeny was worse than euer it was before/ but god almighty that is with them that serue hym/ had mercy of ꝑ people & christẽmen of Armeny. wherof it happened that in the moneth of July. viii. M. saracyns of the best of the sowdã of Egipts house entred into the realme of Arment & ronned all the playn wastyng & robbing to the cyte of Tersot. In the which saynt Paule was borne This ennemys dyde moche hurt/ and as they were goynge backe a gayne. The kyng of Armeny gathered his hoost/ & met with them & nygh the cyte of Layas was the batayle. And by the grace of oure lorde god theyr ennemys were ouercome in suche maner that of ꝑ viii. M. saracyns skaped nat. iii. hondred/ but they wer slayn or taken. And that was vpon a sondayy the. viii. day of July/ & after that batayle they durst nomore come i the realme of Armeny. But the sodan sende & made trewse with the king of Arment. And I frere Hayton maker of this warke was prsent to this thinges/ & longe tyme afore ꝑ I was purposed to take ꝑ order of relygiõ. But I coudnat for the great bestnesse ꝑ the kyng of Armeny had at ꝑ tyme. I coudnat for myne honour forsake my lordes and my frendi in all nedis but sith god of his grace hath gy-

uen vs the victory agaynst our enemys. And also gyuen grace to leue the realme of Armeny in sufficient good state. Shortly after I thought for to make an ende of my bowe. And than I toke leue of the kyng & of my kynred & frendes / & in that tyme þ our lorde gaue vs the victory agaynst the ennemys of our fayth. I toke my way & cãi to Egipt & they into our lady de leptcopie church of þ order of Pre monstrey / I toke the abyte of religion & longe I had ben knyght in this world to thyntent for to serue god the remenaut of my lyfe. And this was in the yere of our lorde god. M. CCC. v. grace & mercy to god / for the realme of Armeny is reformed in better state than it was by the ponge kinge my lorde Lynon in the old tyme baton the which is full of vertue and grace. And also we trust þ in this ponge kyng of Armenys dayes. The realm of Arment shalbe in his gode first state w the helpe of our lorde Jhesu Christ.

¶ The auctour.

¶ yet I that hath made this boke se all that is in the thyrde parte of this boke / I knowe it in. iii. maners. For from the begynnyng of Cangius Can / that was the first emperour of the tartas / tyll Mango Can that was the forth emperour. I se all as þ Tartas hystoris reherced. And from Mango Can tyl Halcõ dyed I spoke as I haue herde and lerned of my lorde myn uncle the kyng Hayton / the kyng of Armeny which hath ben present in great dilygence reherced to his sonnes and to his neuewes / & dyd hs put in writynge for a remembraunce. And fro the begynnyng of Albaga Halcons sonn tyll þ thyrde part of this boke there as the tartas hystorie finysshed I spoke as he that was present in person and of that I haue sene I may reherse truely. We haue sayd of the tartas dedis & hystoris yet we shall speke of theyr power.

¶ Of the thre kynges that dyd honour to the great emperour.

The great emperour of þ tartas þ kept the lordshyppe is called Mamor Cann which was the. vi. emperour & held his sege in the realme of Catay in a cyte that is called Junig / the which his father fouded. The myght of this emperour is great for hym selfe alone might do more than all the tartas princes / themperours men be take for more noble / more riches / and more garnisshed of all thyngs than others. For in the realme of Catay is a great habundaunce of riches. And after the. iii. kynges of Tartas that haue a great power / and do all re

uerence to the great empour/ and obedient by his Jugement. The firſt of theſe kynges is called Tapar/ the ſeconde Totay/ and the thyrde Tarbanda. Tarpar helde the lordſhip of Turkeſten and is more nygh of themperours land than the others/ this kynge may bringe with hym in batayle .iiii. C. thouſande men of warre an horſbacke/ this men be valyant & hardy/ thei haue gode harnys/ & gode horſes. Somtymes themperour maketh warre againſt Chapchap & wolde take his landes from him but he defended hym valyantly. The lordſhippe of Capar was all vnder one lorde how beit that his brother Totay helde a great part of his lande.

¶ Totay the kynge of the tartas helde the kyng of Cumanys lordſhip and his ſege in a cytie that is called Sarra. This prynce may bring to the batayle. bii. C. thouſande men an horſbacke as þ layeng is/ but they be nat ſo valyant in batayle and i dede of armes as Capars men be. How beit þ they haue better harnes/ & better horſes. Somtyme they make warre againſt Carbãda/ ſomtyme they make warre againſt the kynge of Bulgarie/ ſõtyme they haue warre amonge them. But nowe Totay kepeth the lordſhip in reſt & peas.

¶ How they of Lices haue knowlege by birdes whan any of theyr ennemys be cõmyng toward thẽ.

Carbãda held his power in the great Aſie and kept his ſege in þ cite of Torris/ he may bring to the batayle about .iii. C. thouſande men of armes an horſbacke/ but they be men of dyuerſe nations/ rych and well furniſhed of all maner ſuche thinges as thei haue nede. Capar & Totay make warre often tymes againſt Carbanda/ but he defended his lande wiſely. Carbanda medled nat wt no warre againſt no man but the Turke of Egypt/ to the which all his auncetours haue had warre with the aboue ſayd princes. Tapar and Totay wold fayne putte Carbanda out of his lordſhip yf thei coud/ but thei haue no might How beit þ they be more mighty of men and of landes/ this is þ reſon how Carbanda defended his landes from the myght of his neybours. For Aſie is deuyded in .ii. partes/ the one parte is called the depe Aſie/ the other is called the mayor Aſie. And in that part Carbanda dwelled there is no more but thre wayes by the which they may entre out of Aſie the pfonde/ and Aſie the great. The one way is by the which thei go from þ realme of Turqueſten to the realm of Perſy/ the other way is by the ende that goeth nigh to the cyte þ Alexander founded/ that is called Port de fery. The other way is to warde the ſee of Mayor and paſſe by the realm of Babcas by þ firſt way. Capars mẽ can nat entre in

Cardãdas landes without great danger and payne. For cause that they coude nat fynde pasture for theyr horses tyll many dayes tourneys ende/ for this cõtrey is dry and bare. And so or thei coud cõe to they good landes theyr horses shulde dye for lacke of meate. And with a small company of enemys they that shulde passe myght lese theyr lyues by the other way/ at ye ende Totays mẽ myght entre ito Cardãdas land/. vi. monethes in ye yer in ye wynter tyme. but Alba ga dyde make a dayes iourney of length/ysles dykes and thynges i a place that is called Cyba/ & now there be men of warre for to kepe ye passages. Totays men haue many tymes proued for to passe/ priuily but they coude nat. For they must passe by a playne that is called Mongan. In this playne be euer in wynter a maner of wylde foule ye they call Seyserach/ these byrdes be as great as fesãtes and with feyre feders. And whan any men cõe into this playn these byrdes fle away and passe the Lyces toward the playn of Mongan/ & by the token of these byrdes commyng. The kepars of the sayd Lices knowe the cõmyng of theyr enemys/ and than they purueye for them for the keppynge of the sayde passage. By ye other way toward the mayor see they durst nat entre for they shuld be fayn to entre and passe by the realme of Dabcas. Which is garnysshed with men & stronge landes/ & so they can nat passe. And by this maner Cardãdas & his auncetours haue defẽded theyr lãdes from the great myght of theyr ennemys & neyghbours.

¶ The maner and gyse ye the tartarbse amonge them.

Et shall we say some thyng of the tartas maner & custome. The tartas be moche dyuers of maner and custome. It is nat possible to reherse the dyuersite of them/ the Tartas beleue in god and name god onely & they saye that god is immortall. And none other reuerẽce thei do to god/ nother by prayer fastyng/ aflictions/ nor none other good dedi. The tartas thynke no synne to haue kylde a man if ye byt was in the horse mouth/ they thinke to haue synned deedly. The tartas thinke that ye deed of lechery is no synne/ they haue dyuerse wyues & by theyr guyse & custome after the dethe of theyr father/ the son must take for his wyfe his mother in lawe. And the brother the wyfe that was his brothers wyfe and make theyr beddes togyder. The tartas be good mẽ of armes/ to theyr lordes they be obedyent more thã any other nation. Theyr lorde gyueth them no wages/ but he may take from thẽ what it pleasse hym. Nor for cost or rydynge theyr lorde is nat bounde to gyue them any thing/ but they be fayne to lyue on their pray & haũtyng ye thei take vpon their enemis. whã

ꝑ tartas ryde ⁊ passe by a passage they as they thinke to fynde no vitaples they bringe with thē great plenty of beestes/kyne/⁊ mares. ⁊ lyue of the mylke ⁊ of the flesshe of these brestes ⁊ ete it ⁊ say that it is good flesshe. The tartas be moch light in dede of armes a horsbake but a fote they be nat moche worth for they can nat go a fote whā thei be ordayned forto fyght they vnderstande shortly theyr captayns wyll and knowe what they haue to do. Wherfore the captayns rule theyr men lightly without any labour/ the Tartas be subtyll forto take townes and castels. The tartas seke euer they aduaūtage ꝓ̄ theyr ennemys in batayle ⁊ wyll do none other thynge to theyr ꝓfet. The tartas haue more vauntage than other men/for if they be in a felde togyder forto fyght agaynst theyr ennemys if it please thē thei shall fight/ ⁊ if the batayle pleased nat thē/ theyr ēnemis can nat fyght agaynst thē nor come nygh thē. The tartas batayle is moche mortall/for in one lytell batayle of the tartas/ there shuld be more mē slayne ⁊ wounded than in a great batayle of other men/ and that is for the bowes ⁊ arowes that they occupyed. whan the tartas be ouercom they ron all togyder as nygh as it can be possible/ ⁊ is a perylous thinge to folowe them/for in goyng they kyll with their bowes horses ⁊ mē/ ⁊ shote backwarde as thei do forward. ⁊ if thei se ꝑ their ennemys folowed folysshely they torne vpon them. And somtyme it happened that they that ran after them by kylled ⁊ slayne. The tartas hoste is nat of grete mustre by cause that they go nygh one with an other/ so nygh that .x. houslāde tartas shewe nat .v. hundred. the tartas be of fayre speking to their hooستes and courtesly they spende theyr meate. And lykewise ꝑ they shulde ben done with them or els they wolde take some parforce the tartas can well conquer ꝑ strāge thinges but they can nat kepe it/ For they loued better to be in tentes and in the feldes thanne in the townes/the tartas be moche coyetous and occupied moche to take other mennes goodes and they cā nat kepe theyr owne and nought thei wyll spende. whan ꝑ tartas be in cōpany they as they may be maisters they be of great corage and proude. And whā they se ꝑ thei cā nat haue ꝑ mastry thei be courtes ⁊ honest. the tartas wyll euer take thinges to theyr ꝓfet ⁊ shortly they be vp/and in .ii. thinges they dayr nat make a lye/nor say ꝑ they had done any good dede of armes ꝑ they had nat done/ nor deny theyr euyll dedes if they had done any. The other before the lorde or the Juge in iugmēt he dare nat deny the trouth though he shulde be cōdēned or lese his lyfe/ ⁊ as moche as is sufficyent ꝑ tartas speketh.

¶ The maner howe a kynge or a prince shulde order thē to warre.

Reason requireth that who so euer wyll moue warre agaynst his ennemys/ought to cõsyder.iiii.thinges. Fyrst he ought to haue Just & resonable cause or good lytell to moue ꝑ warre/the seconde thyng that he ought to se to his power if he be sufficient for all the cost & furnysshyng other thyngs be longyng to the warre/to begynne maynteyn and fynysshe. the thyrde is that he ought wisely enquere of the cõdicyon and maner of his ennemis/the fourth is that he ought to begyn warre in a cõuenyent season and tyme. And frere Hayton that by the cõmaundement of our lorde the apostle ought to speke of this matter I may say truely that the chrystẽmen haue Just and resonable cause to moue warre agaynst the sarasyns to the valyaunt kynred of Mahomet. For they haue occupyed theyr owne herytage that is the holy lande/ the whiche almyghti god promysed to ꝑ crystenmen. And they they fynde the sepulture of our lorde Jhesu that is the begynnynge of the chrysten fayth. And for ꝑ great dishonesty and great losse of blode that ꝑ crystẽmen haue had by the sarasyns/ and euyll lyuers in tyme passed & for other dyuers reasons ꝑ shulde be long to reherse. The seconde reson I say that no man ought to be in doute for ꝑ holy church of rome which is lady & maistres of all the worlde hath wyll power by ꝑ grace of god/ and with the helpe of the good kynges and princes of ꝑ crysten fayth. And the seruauntes of Christ to delyuer the sepulture & the holy lande from the sarasyns power/the which lande they holde and occupy by our synnes. Of the thyrde reason & the fourth I speke it is to knowe the maner and condicion of his ẽnemys and to chose tyme place and season conuenyẽt for to begyn warre. I must speke more at length/ for a good surgyen that ought to knowe the sykenes of ꝑ which he wyll gyue helth Lykewyse a kyng or a prince ought to enquere thintent condicyon and state of his ennemys to thintent ꝑ he may begyn his warre wisely/ maynteyn and bringe to a good end. To a prince in dedes of warre the secrete of his ennemys ought nat to be hydde from him. For the thynges ꝑ be proued before hande can do no grefe/ and in the maters vnpurueyed somtymes trouble. Many mẽ corragious is dedes of armes and bataylles/ whan they haue no tyme nor rome to beware of the people and dangers that be redy to come in all other maner of warres. A remedy may be founde except in batayle if it be any faute in/ for soone after the payn folowyth aft the cost. wherfore to thintent that more euydent vnderstãdyng shulde be vpon our sayeng we shal speke of ꝑ passage of ꝑ holy lande. And also we shall say some thyngs of the state & condicyon of ꝑ lande of Egipt the hoost of Babylon/ & of the ennemys power.

¶ How the sowdan ordereth his barownes and his knyghtes.

THe sowdan that holdeth nowe the realme of Egypt and of Syrie/ is named Melcualer/ & is a Cumany by his nacyon. The knyghtes and ꝑ hoost of Egypt be men of dyuers partis and of straūge landes/ for ꝑ men of that countrei be nought bowed a forc nor an horsbacke nother by see nor land. The sowdā of Egiptes power of fotemē is nat great but of horsmen is mighty. Uertily the moost part of thē be Sclauys that haue ben bought & solde/ the which the cuyl cristēmen brought there for to sell them for rouetise of money. And other be they ꝑ were takē in batayle/ which be cōstrayned to forsake the lawe of Christ. But the Sclauys that be solde be more prayed and more honoured and dyuerse tymes it happened ꝑ many wolde be sold bycause that they shall be the better beloued of their lord and maister. The sowdā of Egypt is euer in great dout and suspection of his men/ for thei be of such cōdicyon that they euer take the lordshyppe of their pr̄yce And by reason of that many sowdans hath ben slayne. The hoost of Egypt may be about xx. thousand knyghtes/ and some of them be good warryours & vsed to do bertily the grettest parte is but of small prise. whan ꝑ sowdā goeth with his hoost he taketh wt hym/ a great quantyte of stoffe/ and of laden horses for the warre. They haue resonably of goodes & lyght for to ronne/ their horses and mules be but small nor they cā nat do moch labour/ and thei haue great nede of good kepyng. The hoost of Egypt is euer redy and appayrylled to the sowdans cōmaundement/ for all they inhabit in ꝑ cyte of Cayre. The condicyon of the hoost of Egypt is suche/ euery mā of armes hath his wages whiche palleth nat. vi. shore florȳns/ and euery man is bounde to kepe. iii. horses and a camell for to bere his stoffe. And whan ꝑ sowdan bringeth his men out of the realme of Egypt he gyueth them somwhat more if it please hym. The sowdā departeth his wages and offices and gyue them in kepynge to his barownes that be called Admiralles / to somehe gyueth a hunderdn to some. ii. honderdn more & lesse. After that he wyll do more honor and profet to one than to an other For if the sowdan gyue power to one admyrall to kepe an hunderdn or two honderdn knightes/ he shall gyue hym for all the hole wagis as moche as it shall come to in a hole forne. And by reason of this the sowdan hath great faute i his seruice. For this Admyrall that gyue seruyce to an hūderdn or two hūderdn knyghtes/ thei be Sclauōs of their owne money & delyuerd harnes & horses and put them in seruyce for men of warre/ and receyued their wagis. And ychone of small price

and gaue them some thinges and holpuerd them horses and harnes And receyue wages for them & all ꝑ remenaūt thei put i their purses. Wherfore diuerse tymes amonge sur he men/ is found but fe we va= lyant men.

¶ Of the subtylite of the sowdan of Egypt to conquer cyties.

The myght of the sowdā in the realme of Syrie may well be. v. M. knightes that haue theyr lyueng vpon the rentes of ꝑ lande/ & yet there is a great nōbre of Bedwyns/ & turkmens that be woodmen/ & do great helpe to the sowdan. Whan he wyll put sege to any lande/ for if he wyll without a ny wages but gyueng them some He may haue them forto go in ba= tayle or forto defende his lande. The aboue sayd Bedwyns/ & turk mens/ wolde do nothyng for ꝑ so= dan without great wages and yf the sowdan wolde cause thē to do byforce they shuld go away. The turkmēs ioyned to the moūtayns and the Bedwyns ioyned to ꝑ de= sert of Arabe. yet the sowdā hath a setgeantes a fote in the coūtrets of Assyrie/ & about the moūt Lyban/ & in the lande of the Assa= syns. And myght haue helpe of thē to put the sege to a cyte or to a ca= stell/ or forto kepe ꝑ lande in their coūtrey. But out of theyr coūtrey they wolde nat go for the sowdan nor he can nat constrayn them for the great mountayns they as they be. The sowdā of Egypt is moch subtyll for to take cytes & castels and i diuers maners they set vpō the landes. For by trosbowes/ sto nes/ & mynes vnder the grounde/ and by fyre that cā nat be put out. And by other maner ꝑ thei take ꝑ landes lyghtly without any pyll.

¶ Why they of Egypt yelded the to the sarasyns.

The Emperour of Grece kept the lordshyp of Egypt. And gouer= ned the lande by du= kes/ and by officers that he sonde euery yer to receyue the rentes of the landes/ and sende them to the perour of Constātinople/ and so the lordshyppe of the grekes was in the lande of Egypt tyll in the yere of our lorde god. viii. C. hun= derde & .xiii. They of the lande of Egypt coude nat suffre the wron= ges that the Grekes dyd vnto thē and than they yelde them to the sa rasyns and chose a lorde amonge them of Mahomets kynred/ & na med hym Calyfe/ and all theyr lor des were called Calyfe. And kept the lordshippe of Egypt those of Mahomets kynred. CCC. xvii. yeres. After that ꝑ sarasyns toke the landi/ and the Bedwyns that be called Cordins occupied ꝑ lord= shyppe of Egypt as we shall say here after.

¶ How the christenmen were dri uen out of Egypt.

In ỹ yere of our lord god a thousand. lxii. kyng Almaur kynge of Hierusalē of good mynde gathered his hoost in all ỹ lande of Hierusalem and entred into Egypt and conquered many landes and cytes/ as it is wrytten in the boke of the holy lande conquestes. The Calyfe seynge that he coude abyde agayn the christēs power/ sende his messangers to the sowdan of Halap that kept Mahometz lawe. And thought to haue a great tresour of the Calyfe that was called Saraton/ he and a great cōpany of men a way came to helpe the Calyfe/ & those men dyd so moch that they droue the christē men out of the lande of Egypt riche and delectable. And the power of the Calyf was smale the sowdan coueyted the lordship wherfore he toke hym and put hȳ in prison & than after he set vpon the lande valyantly and put it in his subiection/ and made hym sodan and lorde of Egypt/ this Saraton was of the Corasmyns nacion and was the fyrst lorde in Egypt of his nation.

After the dethe of Saratō one of his sonnes was made lorde of Egipt that was called Salzadin And this Salzadyn dyd so moch that he vndyde the kyng of Hierusalem and toke his cytes byfore and toke dyuers other landes of the christēmens/ as it apperith by the boke of the cōquestes of the holy lande. After the deth of Salzadyn/ his brother and one of his neuewes one after an other kept the lordship of Egypt tyll ỹ sowdās tyme that was called Mellecasa. This Mellecasa was sowdan of Egypt at that tyme that the Tartas toke the realme of Cumany ỹ sowdan herde say that the tartas solde the Cumayns that they had take to a good chyppe. And thā he sende dyuers marchauntes with a great quantite of good for to by some of the sayd Cumayns/ and i specyll of the yongest/ and many of them was brought into Egypt Malacasa dyde norysshed them & loued them moche/ and lerned thē to ryde and to the armes/ and trusted them well and kept them euer nygh him. And in that tyme ỹ the kyng of Fraunce Loys passed ouer the see and was taken of the sarasyns the aboue sayd Cucumās that were bought and solde kylde there lorde Malecasa/ and made one of them lorde that was called Turkmen/ and by the reason of this the kyng of Fraunce and his brother that were in the sarasyns pryson were the sonet bought agayn and delyuerd out of pryson. In this maner began the Cucumans to haue lordship in Egypt/ this kinred of ỹ Cucumās is called chapchap into the Orīet partz nat many dayes after one of this Sclauons which was called Cochos kylled the sayd Turkemēt & made hym sowdan/ and was called Melomees. This man went

into the realme of Syrie/and dri ued out Gynbago and x. thousãd tartas/ the which Halcon had left for to kepe the lande of Syrie. As he retorned to Egypt an other of the sayde Cucumans kylde hym. Which was called Bẽdocdar and made hym sowdã and made hym calle Melcdaer. This was moche wise and valyant to ꝑ armes & to his power he rose moche/ the sara syns power in the realme of Syrie and Egypt. And toke many cy ties and landes that the christen men kept. And toke byforce the no ble cyte of Antyoch. In the yere of our lorde god. M.CC.lxviii.

¶In the realme of Cucumanie this mã dyde moch harme in this Bendocdar dayes. Whan syr Ed warde kyng of Englande passed ouer the see. The sowdã thought to haue kylde hym by an Assasyn by the which Assasyn ꝑ kyng was hurt/ with a knyfe that was poy soned/ but he was hole agayne by the grace of god. Thã after it hap pened ꝑ the sowdan had a drinke with mortall benym/ and dyed in the cyte of Damas. After his deth his sonne that was called Melec sart was made sowdã/ but he kept nat long the lordshippe of Egypt for an other Cucumant that was called Elfy dryue hym oute of the lordshyp and the lande of Egypt & made him sodan. This Elfy was he that layd sege before the cyte of Triple/ and toke it byforce. In ꝑ yere of our lorde god a thousand two hondred fourefkore & nyne.

¶How Elfy was poysoned.

In the yer after the sayd El fy brought all his power to gyder nygh Babylone/ tarryenge for to put sege afore Acre. Upon a day as he put hym in a pleasaunte place for to ease hym selfe/ yt fortu ned that a seruaunt the whiche he trusted well/ and had made hym constable of his hoost/ gaue hym poyson to drynke and dyed soone after. This cõstable occupyed the lordshyp/ but the other ran vpon hym and cutte hym all in pecys. After that one of Elfy sones was made sowdan ꝑ was named Me lecasseraph/ the which toke the cy tie of Acre/ and put out of the lan des of Syrie all the christenmen. This was in the yere of our lorde god a thousande. CC.lxxxi.

¶How Melcuaser was made sowdan of Egypt.

Hã Melecasseraph was retorned into Egipt vpõ a day he went a huntyng and they a seruaunt kylde hym in the wode/ and soone after the ser uaunt was kylde by ꝑ other. And after that he that is sowdan nowe was made sowdan in Egypt that is called Melcuaser which was Melecasseraph brother. And by cause that this Melecuaser was yonge he was put vnder an ouer sear which was of the tartas nacy on and was called Ginboga/this Gynboga putte away this chyld

Melecsale and put hym forward
vnto the strake of mount royall and
toke the lordshyp & made hym self
lowdan/ and was called Melecsa
sell. In this Melechadels dayes
was so grete nede of vitayles that
all the sarasyns dyed for hunger if
it had nat ben for the false christen
men that brought them vitayle e-
nough for coyntes of money. Aft
that it happened ỳ tidynges came
of the tartas cõmynge/thã Ginbo
ga gathered his hoste & went into
the realme of Syrie for to defend
the lande agaynst ỳ tartas. This
Ginboga honoured much those ỳ
had be tartas & kept the nere hym
of this ỳ Cucumãs had great en-
uy. wherfore it happed ỳ as Gin-
boga retorned to Egypt the Cu-
cumans put hym out of his lorde-
shyp/and made one of thã lowdan
that was called Lachyn & was cal
led after Melecsaler. This La-
chyn wold nat hyll Gynboga by-
cause that he wolde be his felowe/
but gaue him a cõtrey ỳ was cal
led Barta. and after that he gaue
hym the lordshyp of Haman/ but
he wolde nat suffre that Ginboga
shuld dwell in Egypt. This lo-
dan tarryed .iii. yeres in the castell
of Cayre for fere of his men except
a day ỳ he came downe to ỳ playn
and came there to play at the fote-
ball/ his horse fyll vnder hym and
brake his legge. After it happed
that vpon a day this lowdan La-
chyn played at cheker & had putte
his swerde nygh hym & one of his
owne seruauntes toke the swerde
and strake hym & sone after the o-
ther ran vpon hym ỳ had done ỳ
dede & cut hym all to peces. and af
ter that the sarasyns were in great
debate for to make a lowdan but
thenne they agreed and nat. Me-
lecsaler afore sayd is the last of this
the which Ginboga had left in the
strake of mount royall. This low-
dan is he that ouercame Calan in
the felde & is yet lowdan of Egipt
It shalbe forgyuen me yf I speke
to longe of the Cucumans that be
forgettes bought & solde/ & of the
lowdans of theyr kynred for I do
to shewe ỳ the sarasins can nat be
long without such a fortune shuld
come vnto thẽ/ by the whiche they
might nat cõe out of Egipt non go
with an hoost in an other lande.

How the lande of Egypt is wa
tred with the water of flud Gyon.

The realme of Egipt is mu-
che riche & delectable. It
is .xb. dayes iourney of length &
thre dayes iourney in biede. The
land of Egipt is a yle/ for by both
the sydes is desertes & sandis and
of the other part is the see of grete
towarde thorient is more nygh of
the lande of Syrie than of any o-
ther lande. Verily betwene ỳ .ii.
realmes is well .viii. dayes iour-
ney of way/ & all landes towarde
thoccydent stynt shed to one of the
Barbare prouynce / that is called
Barta/ & betwene these two land
is well .xb. dayes iourney of deser
tes/ towarde nyghday stynt shed w

the realme of Nubye which be cri-
stemen and all blacke for the hete
of the sonne. And betwene ꝑ two
landes is well .xii. dayes iourney
and all lande. In the realm of E-
gypte be .vi. pȝouinces. The first is
called Bayth the seconde Weser
the thyrde Alexander/the .iiii. Ky-
ry. This countrey is closed of the
see and fludde of an yle/ and the
other Damyette. The chefe cy-
tie of the realme of Egypt is cal-
led Cayre/ and is nygh of an olde
cytie that is called Weser. These
two cyties be vpon ꝑ fluid of Nyll
fyde/ which rōneth by the lande of
Egypt that is called Gion. This
fludde is moch ꝓfitable for it wa-
reth all the landes they as it pas-
seth and maketh all the lādes fruit
full/ and habondaunte of all ma-
ner of goodȝ. In the flud of Nyll
be fyllhes ynough and bere great
shippes for it is great & depe. and
aboue all the fludes ꝑ Nyll may
be ꝓased yf it were nat that there
is a maner of beestes that be cal-
led dragons/ & deuoured horses &
men that be vpon the water & vpō
the see whan thei may haue them.
These beestes be called Cocatr/ ꝑ
fludd of Nyll riseth ones in a yer
and begynneth to ryse at mydes
of August & so rysynge tyll saynt
Michaels day. And whan it is so
high that it can no more the mē of
the countrey let the water ron by
dykes & smale ryuers so that they
water all the countrey. And so the
water tarieth there .xl. dayes and
whan the ground is dry the peple
sowe & set all the ground. And by-
cause of the sayd watryng all ma-
ner of goodes growe in ꝑ lande/
for in thes partes is neuer rayne
nor snowe/ nor ye can nat knowe
the winter from the somer. yet the
babytaunts of Egypte hath put a
colombe of Marble in the myddes
of ꝑ flude of Nyll in a ryuell yle ꝑ
is called melet & haue made tokes
in the sayd colombe. And whā the
fludde is flowen as moche as it
may they loke vpō the colombe to-
kens & after the rysyng of the wa-
ter they shall knowe yf they shall
haue great plenty of goodes that
yere/ or scant. And vpon ꝑ thei
set ꝓice vpon theyr marchandyse
The water of the fludde of Nyll
is holsome to drynke/ but whan it
is taken out of the fludde it is to
hote. But they put it in a vessell of
yerth/ & than it is clere colde & hol-
some. In the realme of Egypt be
two see portes/ or hauens. the one
is called Alexander/ and the other
Damyette. In Alexanders porte
may well come in shippes & galy-
es/ & the cyte is strong & well wal-
led. The waters that they drynke
in Alexandre cometh in cundittes
from the flude of Nyll of ꝑ which
they fylled their cesterns/ that thei
haue ynough in the cyte. They ha
ue none other water ꝑ thei might
drynke. Wherfore yf ꝑ water that
conned in the cundytes myght be
stopped they shuld be in great pa
yne/ & long they coude nat lyue by
any other wise it shuld be hard to
take Alexander bifore. The cytie

of Damyette is vpon the flude of Nyll which was well closed in the olde tyme/ but it was taken twyse by the christēmē. Ones by ꝑ kyng of Hierusalem/ & by the other crystēmen of thorient. And the other tyme by the kyng of Fraunce sayt Loys and bycause of that the sarasins brake it downe/ and transported ferre from the see & they made no walles nor stronge place & called this newe lande/ newe Damyette. And the olde Damyette is all wasted with the portes of Alexandre and Damyette. The sowdan hath great goodes/ the lande of Egypt yelde great haboundance of socour & of almanet of goods they haue: nat moch wines/ but ꝑ wyne that groweth there is very good/ the sarasyns dare nat drinke wyn because that it is forbydden them by theyr lawe/ moten/ hēnes/ and gottes thei haue ynough/ but thei haue nat moch bese. And ete horsflesshe/ in the realme of Egypt be some christēmen dwellynge they/ that be called kepty & holde the maner of the Jacobyns. And in that parties they haue dyuers abbeys & holde them free and in peace/ and these kepty were the oldest heyres of the lande of Egypt for ꝑ sarasyns began to inheryt the lande sythe that they had the lordship ꝑ thynges that they can nat fynde in Egypt & that the Egipciēs coude nat fynde if they shulde nat haue of other men they shulde haue great nede/ as yron & other thinges bycause & faute of that thei coude nat lyue longe in all the realme of Egypt is no cytie nor castell walled but the cyte of Alexandre ꝑ which is well walled. The sowdan dwelled in the castell of Cayre/ whiche was nat stronge all ꝑ lande of Egypt is kept & defended by knyghtes. Than syth the hoost of Egipt was ouercome the lande might be shortly cōquered & wout any dāger.

Whan tyme is to moue warre.

In fewe wordes I say that I may say these wordes. Ecce nunc tempus acceptabile/ ecce nunc dies salutis. For verily it is cōuenyent tyme & acceptable and couenable tyme to moue warre ayaynst his ēnemys of ꝑ holy faith Nowe is tyme couenable to gyue helpe to the holy lande/ the which hath ben longe in ꝑ euyll beleuers handes/ nowe is tyme conuenyēt in the which the corages of Christes louers ought to be in mynde to the holy landes passage to thintent that the holy sepulture of our lorde may be delyuerd out of them nemys handes that is the begynnynge of our fayth. Nor we haue nat remembred in times passed of suche conuenyent tyme as we haue nowe/ as god by his pyte and mercy shewed vs in dyuers maners. For first god almighty full of mercy hath gyuen vs pastoure and right holy father right christē and full of vertue. which syth that he was sette in the holy apostolyque sete both night & day thought

and desyred how he might socour the holy lande for to haue it out of the ennemys of ꝑ holy fayth thes hā des which blamed ꝑ name of crist and the holy sepulcre of our lorde. And bycause that they may truely beleue ꝑ god hath torned his mer cyfull eyen to beholde ꝑ holy land And hath gyuen hym vpon ꝑ erth his redemer it is ꝑ father apostell In the which dayes by the mercy of god the holy land of Hierusalē that hath ben long tyme kept vn= der ꝑ seruage of our ennemys by our synnes shalbe delyuered and brought to the fyrst fraūches & to the fyrst power of the christēmen.

¶ Why thy go into ꝑ holy lande.

NOw is the tyme conuenye ent and acceptable in the which god hath shewed vs clerly that ꝑ holy lande shalbe delyuerd out of the ennemys powēr/ for by the grace of god the kynges & the prynces of christen landes be now in good state & in peace betwene them/and haue nomore wary nor debate as they were wonted haue in the olde tyme. Wherfore it is lyke that god almyghtie wyll de= lyuer the holy lande & yet all chri= stenmen of dyuers landes and of dyuers realmes by fayth and de= uocyon be apparelled to take the crosse/ and to passe ouer the see in to the holy land. Helpe and to put they body & goodes for ꝑ honour & reuerēce of our lorde Jhū Crist hally auntly & with a good wyll.

¶ How the ennemis of the christe fayth was mynysshed & put down

NOw it is conuenient tyme and acceptable by ꝑ which god shewed to the christen people that ꝑ power of the christē faithes ennemys is dimynysshed. Also by the tartaras warre by the whiche they were ouercome and loste mē without nombre in batayle. Also for this sowdā that raigned those dayes in Egypt/ that was a man of no goodnesse & nothyng worth Moreouer all the sarasyns prynces be deed that were wōt to gyue helpe to the sowdan by the power of the tartas. And one was lefte a lone that was named sowdan de Meredyn/ the which is tourned lately to the tartas subiectiō. And therfore at this tyme without any daunger or payne/ the holy lande myght be recouered/ and ꝑ realm of Egipt and of Syrie cōquered. And also with all the power of the ennemys might be the more easly brought downe nowe/ than in tymes passed.

¶ How Carbanda kyng of ꝑ tar tas profered hymselfe and his po= wer to go to the holy lande.

Et is cōuenyent tyme ꝑ which god shewed to the christēmen bycause that the tartas hath proffered the selfe to gyue helpe to the christenmen a gaynst the sarasyns. And for this reason Carbanda kyng of the tar

tas sende his messangers profferinge to putte all his power to vn do the ennemys of the cristē lande And so in this tyme the holy lande myght be recouered by the helpe of the tartas and the realme of Egypt conquered lyghtly without peryll or daunger. And so it were neve that the christēmen shulde set vpon the holy lande without any taryenge / for in the taryenge is great daunger. For fere of Carbanda that is nowe frende shulde fayle / and an other might cōe that shulde vse the mahometz wayes & that shulde agre with ꝑ saralyns And so it myght tourne to great dāmage and paryll of the christen lande / and of the holy lande ouer the see.

¶ Before your reuerence holy father I say and confesse that I am nat of sufficyent scyence to gyue counsell without great doyng as the maker of the passage ouer the see to the holy lande. But bycause that I haue yet the payne of ꝑ inobedience soone I wyll obey to ꝑ cōmaundement of your holynesse agaynst the which no good christē men ought to gothan requyryng fyrst ꝑdon of any thyng ꝑ I shulde say more or lesse. I shall say myne aduysement after my lytell knowlege all as the wysemen counsell.

¶ Of the aduersytes & prosperiteys of the ennemys.

TO the honour of our lorde Jhesu Christe I trust to accōplyshe my saute I say to the entent that the holy lande may be cōquered with lesse payne & trouble. It is conuenyent that the crystenmen shall entre into the lande and that they shulde set vpon their ennemys in the sayd tyme ꝑ their ennemys shalbe troubled of some fortune for if the christēmen wolde do this enterprise at that tyme ꝑ they? ennemys shulde be in prosperytie they coude nat fulfyll they? enterprise without great daūger and payne. we shall deuyse truely which is the prosperytie & whiche is the aduersytie. The aduersyte of ennemys is this. Whan the saralyns haue a sowdan and a lorde wyse and valyaunt / and such that he may without any fere of his rebellynge holde and kepe his lordshippe. The other prosperytie of the ēnemys may be whan they haue ben longe in peace & without any wary of the tartas or other mē And yet whan they haue great habondaūce of corne & other goode in the realme of Syrie / and yet whan the wayes be sure by the see and by the lande & open. And such thynges ꝑ the ennemys haue nede may be brought to the wout any cōtradit out of straūge coūtreis & yet whan the saralyns be in peace with Nubiens / & with the Bednins of Egipt desert so they moue no wary nor quetell & yet whan ꝑ truquemens & bedyns ꝑ dwelled

in the realme of Egypt / & Syrie obedyent to the sowdan of Egypt bycause of the aboue sayd thynges and prosperites the ennemys power shuld ryse so moch ꝑ it shuld be impossible to ouercome them.

¶ The names of the .ix. sowdās that were slayne & poysoned.

¶ By the contrary aduersytes it myght come to the ennemys in dyuers maners. It is whan the ennemys do ryse and kyll theyr sowdan or lorde as they haue done in tymes past & do often tymes. For syth the kynred of the Cucumans beganne to haue the lordshippe in Egypt .ix. haue ben ordayned sodans and lordes vpon them. And of these .ix. sowdās that haue ben in Egypt they haue ben slayne by swerde it is to knowe Turqueme / Chocas / Lachyn / and .ii. other that were poysoned / that was Bedocdar / and Elsy. The two other Melecualer / and Gynboga were putte in eryle. And this Melecualer that is nowe sowdan was ons putte out of his office & lordship & his lyfe in bariaunce tarienge to an yll ende.

¶ Wrouysion agaynst the sowdan of Egypt.

Item the ennemyes myght cōe to aduersyte. It is whā ꝑ flude of Nyll ryseth nat so moch that they may water the grounde as nede is. Than the saracyns of Egypt shuld haue gret nede and hunger / and yet it is nat longe ꝑ it came so moch that yf it had nat ben for cristenmen that brought them by ꝑ see for couytouse of money they had ben deed for hunger And whan suche a nede shulde cōe to thennemys they shuld be come poore and shuld be fayne for to sell theyr horses & bringe away theyr chyldren and seruauntes. And by this reason they shulde nat haue power to depart out of Egipt nor come ito Syrie. Euery one must cary with hym all suche thynges and baggage that they haue nede of for .viii. dayes for hym selfe his beestes and his housholde for thei fynde but sandes / and downes in ꝑ sayd .viii. dayes iourney. Wher fore he that shuld nat haue horses nor camels shuld nat haue power to departe out of Egypt. And by this maner the sowdan shulde be so troubled that he coude nat com to socoure ꝑ realme of Syrie. yet whan thennemys haue had longe tyme warre / yet great aduersytes and thoughtfull to thennemys. yf the wayes vpon the see were kept that nothynge shulde be brought into theyr countrey of suche thinges as they haue moste nede to / as yron / stele and other thinges that they coud nat haue but it wer brought vnto theym out of straunge countreis. And without such thinges they coude nat longe endure yet whan the Nubyens / or ꝑ Bednyns moued warre to the Sowdan he myght be by suche warre so troubled that he coude nat de-

part out of Egipt nor go in Syrie/ yet whan the lande of Syrie hath nede & nat good seald by dry nes or by wary of the tartas or in other maner/ for if ỳ wayes shuld fayle the hoost of Egipt coud nat come forto dwell in Syrie. for out of Egipt & other landes thei coud bringe nothinge into Syrie/ and by this reason the hoost of thenne mys coude nat departe out of Egipt. Than if thenemys shuld haue some of these aduersytes without any faute they coude nat dept out of Egypt/ forto come to Syrie. Than the christē men myght occupy the realme of Hierusalem and myght repare the cyties & castels and garnysshe them in suche maner that they shuld neuer fere the power of theyr ennemys.

How imbassadours wey sende to Carbanda a kynge of ỳ tartas that the ennemys shuld haue nothinge brought to them.

Sith that we haue resonably spoken & deuised of the prosperites and aduersites ỳ myght come to thennemys. We shall say in this party the begynnynge of the passage of ỳ holy lande. I thinke for ỳ suertie and ỳ profet of the passage that at begynnynge a certayn nombre of hostmen & fotemen myght knowe the power of thennemys & as me semeth. For this present tyme it shulde be sufficient to the nombre of a thousand knyghtes. x. galeys and thre thousande dysshes. & vpō this men shulde be sende a legate by the church and a wyse captayn and a valyaunt that shulde passe with them ouer the see to ỳ yle of Cypres in the realme of Armeny/ as they shuld thinke the best to do Aft that without any tarienge by the kyng of Armenys coūsell they shulde sende messangers to Carbanda a kyng of the tartas/ requiring two thynges. The one shuld be that Carbanda shuld defende in all his landes ỳ nothyng shuld be brought in the lande/ of the ennemis. The other was ỳ he shuld sende his messāgers & of his men a wary/ into the countreis of Meletur that they shulde rosi & waste Halaps landes. After that we pylgrims & them of the realm of Cypres & of Armeny/ by see & by land we shuld moue warre and vnder take valyantly the ennemys landes/ and that they shulde take payne to kepe the see in suche maner that nothynge shulde be brought into the ennemys landes. yet our christēmen myght garnysshe the yle of Corcose which is in a good place for to receyue the galleys & they they myght do a great damage to the ēnemis. Now verily I shall leue to speke of ỳ maner of the begynnynge of warre and to sette vpon the ennemys/ for after the condicyon and state of the ennemys shulde be nedys to chaūge coūsell & vse/ by the wysemēs coūsell ỳ shuld be present to the dede.

The profetti & ỹ goodes ỹ might come of this first vyage & passage I shall shortly hereafter declare.

How ỹ sowdã of Egypt shulde be brought subget to the christenmen and to the Tartas.

The first profet shulde be for this fyrste passage might be ordayned so that thenemis myght be so sore troubled by the helpe of the other christẽmen that be in the parties of thorient and by the tartas that thei coude haue no rest/ but they shulde suffre great thoughtes & great damages for if by the christẽmen and by ỹ tartas the warr was done to the sowdan of Egypt by see and by lande into the realme of Syrie. The sowdã shulde be sayne to sende his men for to kepe and defende the passages and cyties that be nygh of the see/ and all other that myght be assayled. And if by the tartas ỹ warr was moued in the parties of Meleton in the landes of Halap/ the sowdãs men shulde be sayne to cõe where it is well .xv. dayes iourney. And ỹ they shulde come from Babylone to this seruice shulde be in short tyme a fote/ and shulde lose their horses/ & their harnes. And shulde be so werp & so troubled that they coude nat endure. In .iii. or foure maners thennemys shulde lese their goodes and shulde suffre many great dãmages. yet by the fyrst passage the ennemys myght haue moch trouble for with the cõmynge of the .x. galeys of the passage wt the helpe of these ỹ myght be arrayed of the realme of Armony/ and of Cipres thenemys landes myght be roned all. And ỹ galeys myght retorne safe into ỹ yle of Corcose. And if ỹ sowdã wolde kepe and defende the sayd landes he shulde be sayne to come hym selfe in person/ & with hym all his power of Babylon i Syrie or he coude haue sufficiẽtly men to giue helpe to all the landes that be nygh of ỹ see. The cõmyng out of the realme of Egypt to come in Syrie shulde be by yllous and damageable to ỹ sowdan for fere of his men trayso full of enuy. For by the setynge of the christenmen they myght be so troubled that they shulde haue no rest damageable. For he shulde cõsume and waste all his tresoure so moche that it was hard to beleue the great some of good that the sodan and his men spende and consumed euery tyme that they came out of Egypt landes/ for to come i Syrie. yet by the sayd galeys the wayes and the portes of the sayde see myght be kept in suche maner that it shulde be brought nothinge to thenemys of such thyngs ỹ they haue more nede/ & that they coude nat endure long without as yron stele and other thinges that be brought vnto theym out of straunge coũtres. yet more thenemys shuld lose the rentes of ỹ see portes that is a great some of good & tresure.

Et yf it shulde happen ꝑ
y the ennemys were trou-
bled by some aduersite &
that they coude nat departe out of
Egipt nor gyue helpe to the land
of Syrie. Than the pylgryms of
this fyrst passage with helpe of o-
ther christēmen of thorient part
myght well rebelle ꝑ cyte of Tri
ple / & to the moūt Lyban be cristē
men dwellynge / good sergeantes
about .xl. thousand ꝑ shulde gyue
the pylgrymes great helpe. And
many tymes they haue rysen aga
ynst the sowdan & do hym & to his
mē gret harm & dāmage. And thā
if the cytie of Triple shulde be for-
meden / the christēmen myght holde
it tyll the cōmynge of the passage
generall & myght take all the coū-
trey about / and kepe the coūtrey
of Triple. And might retorne eas
ly by the men that shulde come to
the generall passage for thei shuld
fynde ꝑ port redy they they might
surely come. yet yf it shulde hapen
that the tartas shulde occupie the
realme & the holy lande. The chri
stēmen of the fyrst passage shulde
be redy to receyue the tartas lan-
des & to kepe them in such maner
And I that knowe resonably the
tartas wyll I beleue that all ꝑ lan
des that they shulde conquere vpō
the saracins that with a gode wyl
they shulde gyue them in keppynge
to the christēmen franke & quyte.
For the tartas coude nat dwell in
that countrey for the great hete ꝑ
is there in somer / wherfore they
shulde be glad that the cristenmen
shulde holde the landes & kepe the
The tartas do neuer fyght with the
sowdā of Egypt for couytous
to gette landes & cyties. For they
haue all ayte i they subiectiō / but
thei fight for cause that the sowdā
hath euer ben they principall en-
nemy. And hath done them more
harme & dāmage than any other /
and specially whan thei haue had
warr agaynst they neyghbours.
And for this reasōs aboue sayd I
trust that the nombre aboue is suf
ficyēt. It is to knowe a thousand
knyghtes .r. galleys / and .iii. M.
sergeantes & many thinke that in
this begynnynge that they shulde
nat make so many men that this
shulde do / and the expences & cost
shulde multiply moche.

Et by this fyrst passage
y might cōe .iii. other pro-
fettes. For syth ꝑ the pyl
gryms of the first passage hath ta
ryed in the partes be end the see a
season / and had knowen the cōdi-
cyon & maner of the lande & of the
ennemys. They might gyue war
nynge to the other pylgrims that
shulde come to ꝑ generall passage.
yet take we ꝑ tartas for warre or
for other thyng / or for excuse that
they wolde nat gyue helpe to the
christēmen agaynst the saracyns /
And ꝑ the sowdan & his men wey
in they prosperite / & that it shulde
nat be an easy thinge to conquere
the holy lande. And to deliuer it
out of the ennempes power. pour
holy paternite knowyng the con-

dicyon of the holy lande. And seynge the generall passage myght haue better counsel & aduertysmēt vpon suche thynges that shuld be cōuenyent for to do or for to passe/ ouer the generall passage or to tary for conuenyent tyme. And by ꝑ reason of this all the daungers of the enemyes may be auoyded.

Et your holynesse shall ꝑ pdon me I dare say two other wordes. The one is that your holynes wold write to the kyng of the Georgiens that be christēmen/ & that they be more deuout people thā any other nacyō to ꝑ pylgrimage/ & to the holy reyke of ꝑ holy lande ꝑ they shuld gyue helpe & socour to the pylgrims to recouer ꝑ holy lande. I beleue verily for the honour of god and for the reuerēce of your holynes they fulfill your cōmaūdement for they be deuout christēmen and men of great power/ & valyant men of armes & neighbours of the realm of Armeny. And yet that your holy paternyte wold write to the king of Nubiens/ which be christēmen and wer conuerted to the fayth of Christ/ by sayn Thomas in ꝑ holy lande of Etyope. Sendynge ꝑ they shuld moue warr agaynst ꝑ sowdan & his men. And I beleue verily that the aboue sayd Nubyens for the honoure of our lorde & for the reuerence of your holynes they shuld moue warr agaynst ꝑ sowdan & his men/ & shulde do the harm & dāmage to theyr power/ & that shuld be great trouble for the sowdan & for his men. And the sayde letters myght be sende to the kyng of Armeny that shuld translate them in theyr langage & sende them by your messangers.

Deuoutly & truly I haue reherced after my lytell vnderstanding suche thinges as is nedefull to the begynnige of the passage & helpe of ꝑ holy lande. And aft wyll̄g to obey the comaundemēt of your holy paternyte/ vpon this ꝑ is nede to ꝑ generall passage ouer ꝑ see.

Of the generall passage.

The generall passage may be in. iii. wayes The one shuld be by the way of Barbary But this way I wolde nat gyue coūsell to them that knowe the cōdicion of the countrey. The other shuld be by they way of Constantynople/ it is to knowe by the way that Godfray de bullyen & other pylgrims/ in that tyme kept as I beleue parfetly the passage generall myght go lightly to the cytie of Constantynople. But goynge ouer the braz of Georgie & goyng by the turkes/ the way shulde nat be sure. For the turkmēs ꝑ be sarasyns and ꝑ dwell in turky/ truely the tartas may delyuer & ensure the way/ & might ordayne that in the lande of turkey shulde be brought vitayles ynough into ꝑ pyl-

grims hoost & hoꝛses of a reſonable pꝛice. The other way that euery body knoweth it is by the ſee/ therfoꝛe if ꝑ passage wyll go by ꝑ ſee they muſt be at euery poꝛt of ꝑ ſee ſhippes redy appelled & other neceſſary thyngꝭ to paſſe with the pylgrims. And moꝛeouer it ſhuld beco̅uenyent to a pꝛefixe terme & a couenable ſeaſon that all ꝑ pylgrimes ſhuld be redy to go in the ſhippes & paſſe togyder/ & ſo they might come to Cipꝛes & reſt them and their hoꝛſes of the ſee labour. After ꝑ the passage geſtall ſhulde be arryued in Cipꝛes ſhuld be refreſſhed a certayn dayes/ yf ꝑ pylgrims of the firſt passage had cloſed the citie of Tripoli/ oꝛ an other vpon the ſee in Syꝛie. The paſſage myght come thyder and that ſhulde be to them great eaſe. And yf the pylgrims of ꝑ firſt passage had nat cloſed ſome lande in Syꝛie It ſhuld be nede that the passage generall ſhuld take the way by ꝑ realm of Armeny. In this maner it is to kno we that the pylgrimes ſhuld refreſhe them & their hoꝛſes in the realme of Cipꝛes/ tyll Mychelmas day that they might paſſe ſurely to the realme of Armeny/ & they they ſhuld fynde ſuch thingꝭ as they ſhuld nede to. Uerily thei myght tary in the cytie of Tarſot moꝛe eaſely bycauſe ꝑ they ſhulde fynde they great plente of waters and paſture foꝛ their hoꝛſes. And from the realme of turkey that is nygh they ſhuld bꝛinge vitayle & hoꝛſes & ſuch thinges ꝑ they ſhuld haue nede of in the lande of Armeny. Alſo & they myght tary all the wynter in Armeny & whan the paſſage ſhuld be cōming the pylgris hoſte might go to Antioch that is from ꝑ lande of Armeny a dayes iourney. And frō thens the ſhippꝭ myght go by the ſee to the poꝛt of Antioch/ and ſo the ſee hooſt & the lande hooſt ſhuld be neyghbours After that the pylgrims ſhuld haue occupied the cytie of Antioche the which they ſhuld ſhoꝛtly take with ꝑ helpe of god. The pylgrimes myght refreſſhe them in this lande certayn dayes & myght roñ and rauyſſhe their ennemys landes that be they about. And there with they might know the condicyon ſtate & wyll of their ennemis that be they about. And in this pties of Antioch there be chꝛiſtēne dwellyng that be good ſergeantꝭ and ſhuld come with a good wyll to the chꝛiſtēmens hooſt/ & myght do them good ſeruyce. After that the pylgrims ſhuld depart out of Antioch they myght go by the ſee ſyde to the cite of Lyche. this way ſhuld be ſhoꝛter & better foꝛ the ſee doth flowe to the hooſt of ꝑ land. Uerily nygh to the Margat by ꝑ ſee ſyde is a paſſage that troubleth moche the people ꝑ paſſe by. And yf it ſhuld happen ꝑ the ennemys had garnyſſhed this paſſage in ſuche maner ꝑ the pylgrems might nat paſſe. Our men might retoꝛn without any daunger into Antyoche/ & myght go by ꝑ way of Ephempe toward Ceſar by the ſyde

of the flode of Nemill vpward & by that way ꝑ holde shulde fynde gode pasture & good waters & the enmemies landes garnisshed with vytaple & other goodes of the which the hoost myght haue great ease/ And by this way our men myght go by the cyte of Haman which is a riche cyte/ the which the cristen men might occupy shortly. And if it shulde happe ꝑ the enemis wolde defende Haman for because it is a riche cyte & that they shulde nat cõe to the batayle agaynst the cristẽmen they shulde haue a great vantage to fight in that place & shulde lightly ouercome their enmemies/ and yf the cristẽmen might ones ouercome the sowdans hoost. After that they shulde fynde nothyng agaynst them/ and so they myght go streight to the cytie of Damas the which they shulde take or they shulde yelde theselfe by some treatie. For syth the sowdan shulde be ouercome/ they of Damas shulde nat holde but they wolde yelde the with a good wyll. They haue safe as they dyd to Hamon & to Cafan after that they had ouercome Sodan. And thã yf the cristẽmen had taken Damas they shulde lightly conquere the remynaunt. And yf the enmemies shulde lose ꝑ batayle the cristẽmen might come to Tryple in .iiii. dayes frõ Damas and might make agayne ꝑ cite of Tripe. and wt this the cristẽmen that be of the mouñt Lyban shulde gyue great helpe to the pylgrimes/ & so yf the christẽmen myght kepe the cite of Tripe they might cõquere ꝑ cite of Jerusalẽ wt helpe of god.

Of the cõpany of the christenmen & of the tartas I thynke that a certayne nombre about .xx. thousande tartas myght do great ease & proffet to the christẽmen goynge by the cõtres for fere of the tartas/ the Sedanyns/ nor turkeymens durst nat come nygh to the christẽmens hoost/ the other ease shulde be that the tartas shulde pure nay for vitayle to the christẽmens hoost/ & shulde cõe out of fertre cõtreis for to gette money or some other thinge. yet by the tartas they might enquere & knowe the communycation of the enmemyes for the tartas be lyght for to ryde in & out. and can well entre & come out night & day of their frewyll to batayle & to bete cyties. The tartas myght be thrifty for they be moch subtyll in suche thinges. And yf it shulde happen that Tarbanda or an other in his rome wt men shulde come for to entre in the lande of Egipt/ than it shulde be well done to shyft & go ferre from their cõpany For the tartas wolde nat do after the christẽmens wyll/ & the christẽmen myght nat folowe the tartas wyll that be a horsback & go hastly. And the christẽmen myght nat folowe them for the fotemen.

Et whan ꝑ tartas knowe ꝑ that they be stronge & haue power they be moche proude and without reason. And

coude nat be wout doynge harme to the chriſtēmen/the which thing the chriſtenmen might nat ſuffre. Wherof myght come great ſclaūdre and euyll wyll amonge them/ but vpō this thei might put good remedy. It is to knowe ꝑ the tartas ſhulde go by Damas way as they be vſed to do euer. And ꝑ chriſtēmen ſhulde go in the parties of Jheruſalem/ & in this maner goyng ferre one frō an other it ſhuld be good peace betwene the tartas and the chriſtēmen & loue kept/ & the myght of the ennemies ſhulde be confounded rather by two than by one. yet an other thinge I wyll remembre to your holynelle it is this the chriſtēmens cōſell ſhuld be kept wyſely for in tyme paſſed they wold nat kepe their counſell Wherfore they haue hadde many great ſorowes & the ennemys haue ſkaped many great daūgers & haue taken from the chriſtēmen ꝑ mayer to accōpliſſh their deſyres And yf it be ſo that the paſſage ge ſhall name might nat be kept cloſe for thei ſhuld go by the vniuerſall world. Neuertheleſſe that coude nat torne to no daūger nor loſſe to ennemies for they coude nat haue no helpe of no port/ and in dyuers maners the chriſtēmens counſell myght be kept doynge maner to do a thinge and do an other/ and the cauſe that the tartas coud nat kepe their counſell. Which thinge hath done them often tymes grete harme/ the tartas hath ſuch a maner that at firſt mone of Januarii they take counſell of all ſuch thynges that they haue to do in ꝑ yere Wherfore yf it fortune ꝑ they wyll moue warr agaynſt the ſowdā of Egypt ſoone after their cōſell is knowē of all & ſo ꝑ ſaraſyns ſende worde to the ſowdan/ & vpon that the ſowdan maketh hym redy agaynſt the. the ſaraſyns can kepe well their cōſel which thyng hath done chē many tymes good. And ſo it is ſufficiently ſpoken & ſayde for this preſent tyme vpon ꝑ depe of the paſſage generall of the holy lande by ende the ſee.

After all this I pray hūbly that diſcrecyon holynes wyll receyue this ꝑ my dewdy on writeth vpon the paſſage of the holy land. And yf I haue ſayd more or laſſe ꝑ it ſhuld be I put it to your correccyon. For I had nat ben ſo hardy to gyue cōſell vpō ſo great a matter as the paſſage of the holy lande. yf it were nat by the cōmaūdement of your holy paternite which ſyth that it was ſette to the ſege paſſoral by the cōmaundment of god/ of all his hurt deſyred procured and laboured. How the holy lande that was a role of the precyous blode of our lord Jheſu Chryſt ſhuld be delyuerd frō the cruell ennemys. & for this redē all crysten kynges & prīces be called to his cōſell to thintent ꝑ he may haue cōſell & be aduertyſed vpō ꝑ helpe of ꝑ holy land/ paſſage. How beit ꝑ our lorde is full of mercy which hath ſhewed vs by very experience that

he wyll deliuer ꝑ holy lande out of thẽnemys handes to ꝑ tyme of yͤ holy patnite. we ought all to ꝓay hũbly that longe lyfe & good gyue hym ꝑ reigneth in sckasckon. Amẽ.

¶ Here endeth ꝑ boke of thistoris of thoriẽt partes cõpyled by a relygious man frere Hayton frere of Premõstre & vncle/ cõtyme lorde of court & cosyn germain to the kyng of Armeny vpon ꝑ passage of the holy lande. By the cõmaũdement of ꝑ holy fader ꝑ apostle of Rome Clemẽt the. v. in ꝑ cite of Potiers Which boke I Nicholas Falcon/ wrot first in frenche as ꝑ frere Hayton sayd wt his mouth. without any note or exãple & out of frẽche I haue trãslated it in latyn. For our holy father ꝑ pope. In the yere of our lorde god. M. CCC. bii. in ꝑ moneth of August. Deo grãs.

¶ Here begynneth ꝑ boke of al the pulces & cites of vniuersal world which sheweth the names of all ꝑ cytes/ & how many be in euery pu-vynce after the knowlege & power of the Rhomayns churches.

¶ The first part of the boke maketh mẽcyon how many churches be in the cyte of Rome/ as patriarkes & other/ & how ꝑ cardinalli be instituied vpon ꝑ sayd churches.

¶ The seconde parte of this boke maketh mẽcyon how many kings be in ꝑ world & their names & the which be crowned sacred & anoyted/ & the names of the chrystiẽmen the which be boũde to pay tribute to the courte of Rhome/ & whiche kynges be chefe & heed of ꝑ sayde churche of Rhome.

¶ The thyrde part sheweth how the noble men of ꝑ world be crowned & chosen. It is to knowe thẽperour of Rhome & of Constantinople/ & first of Rhome how he is chosen/ & by what prelates/ princes & barownes of Almayn & nameth them al & sheweth how thẽperour is crowned wt. iii. crownes & how our holy fader the pope crowneth him with a crowne of gold which is the last crowne as it is written in the sayde boke.

¶ The. v. parte & the last maketh mencyon of all the castels & cyties that the sowdan held of the party of Egypt/ & which be of ꝑ realme of Jherusalem and sheweth as it is contayned in the sayd boke.

In ciuitate Romana ſũt quinq; eccl'ie que patriarchales dicuntur et ſũt hec. Eccl'ia ſancti Johãnis lateranenſi que habet p̃zioꝛẽ et ſunt oꝛdinis ſãcti Auguſtini. Eccleſia ſãcti Petri que habet archip̃zeſbyterum qui debet eſſe cardinalis diaconus et ſũt canonici ſeculares. Eccleſia ſãcti Pauli que habet abbatem et ſunt monachi nigri oꝛdinis ſancti Benedicti. Eccl'ia ſancte Mazie Maioꝛis que habet archip̃zeſbyterum et ſunt canonici. Eccleſia ſãcti Laurẽtii foꝛis muros que habet abbatẽ et ſunt monachi nigri oꝛdinis ſancti Benedicti. P̃zimis autẽ eccleſiis ſequẽtes aſſignati ſunt ſeptem epiſcopi videlicet papa dñs/ hoſtienſ/ Albanenſi/ Poꝛtuenſi/ Sabinenſi/ Tuſculanus/ peneſtrinus. Singulis vero aliis eccleſiis que ſunt in vꝛbe aſſignati ſunt p̃zeſbyteri cardiles ꝛ ſunt. xxxiii. tituli cardinalitũ p̃zeſbiteroꝝ ꝛ incipiũt hoc modo.

¶ P̃zeſbyter cardinalis titulat' ſancti crucis in Hieruſalem.
Pbr̃ cardi. tituli ſanctoꝝ Petri ꝛ Marcellini comes medioleñ.
Pbr̃ cardi. tituli ſanctoꝝ. titi. coꝛonatoꝝum.
Pbr̃. card. tituli ſancti P̃zimachi p̃zimi.
Pbr̃. card. tituli ſanctoꝝ Johannis et Pauli.
Pbr̃. card. tituli ſancte Salome.
Pbr̃. card. tituli ſcte Agneſie.
Pbr̃. card. tituli ſãcte Sabine.
Pbr̃. card. tituli ſcti Stephani. In celio monte.
Pbr̃. card. tituli ſancti Clemẽtis.
Pbr̃. card. tituli ſanctoꝝ Nerei et Archilei.
Pbr̃. card. tituli ſãcte Suſanne.
Pbr̃. card. tituli ſcte P̃zudãciane.
Pbr̃. card. tituli ſancti Cirici.
Pbr̃. card. tituli ſancti Petri ad vincula.
Pbr̃. card. tituli ſancte Eudoxie.
Pbr̃. card. tituli ſancti Martini.
Pbr̃. card. tituli ſancti Euzebii.
Pbr̃. card. tituli ſãcti Equitarii.
Pbr̃. card. tituli ſancte P̃zilce.
Pbr̃. card. tituli ſancte P̃zaxedis.
Pbr̃. card. tituli ſancti Vitalis.
Pbr̃. card. tituli ſancti Ciriaci in terminis.
Pbr̃. card. tituli ſancti Marci.
Pbr̃. card. tituli ſanctoꝝ Baſilice. rie. appoſtoloꝝ.
Pbr̃. card. tituli ſcti Marcellini.
Pbr̃. card. tituli ſancti Laurencii In lucina.
Pbr̃. card. tituli ſancte Sabine.
Pbr̃. card. tituli ſancte Marie tranſtiberim.
Pbr̃. card. tituli ſancti Laurencii In damaſeo.
Pbr̃. card. tituli ſancte Caliri.
Pbr̃. card. tituli ſancte Cicilie.
Pbr̃. card. tituli ſcti Gꝛiſogoni.

¶ Iſti alii ſequẽtes ſunt diaconi cardinales ꝛ intitulãtur alio modo et in aliis eccleſiis que ſũt ſimiliter in vꝛbe/ et ſunt. xviii.

¶ Diaconus cardinalis ſancte Lucie ſeptem ſoliꝝ.

Diac.card.sctē Marie in aquiro.
Diac.card.sancti Theodori.
Diac.card.sctē Marie i cosmedi.
Diac.card.sancti Georgi ad velum aureum.
Diac.card.sctōꝝ Cosme ⁊ Dam.
Diac.card.sancte Marie noue.
Diac.card.sctōꝝ Sergi ⁊ Bachi
Diac.card.sanctoꝝ Adriachi.
Diac.card.sancte Marie in vialata.
Diac. card. sctē Marie i porticu.
Diac.card.sancti angeli.
Diac.card.sancti Nicholai in carcere tuliano.
Diac.card.sctē Lucie mr̄ ymagi.
Diac.card.sancti Eustachii.
Diac.card.sancti Vici i mercello.
Diac.card.sancte Agathe.
Diac.card.sancte Marie in dompnita.

Isti sunt episcopi sub Romano pontifice qui nō sunt sub alterius puincia constituti.

Hostiēsi
Vallectēsi
Portuēsi
Sctē Rufine
Albanēsi.
Penestrinus.
Sabinēsi.
Tusculanus.
Tiburtinus.

Agnanimus.
Signinus.
Ferentinas.
Alatrinus.
Verulanus.
Terratrinēsi.
Soranus.

Gaetanus.
Fondanus.

Furtonēsi.
Aquilēsi
Marecanus.
Valuēsi.
Teatinus.
Penuēsi
Adrienēsi
Aprutinus.
Nepesinus.
Satrinus.
Cuntatēsi.
Ostanus.
Valueregēsi.
Vrbenetanus.
Viterbiēsi.
Tuscanēsi.
Castiēsi.
Pistronēsi.
Sustulanus.
Suanēsi.
Clusinus.
Prenestinus.
Castelanus.
Aretinus.
Senēsi.
Grossetanus.
Vulceranus.
Lucanus.
Pistoriēsi.
Florentinus.
Fesulanus.
Lunēsi.

Asisinus.
Fuliginas.
Nuterinus.
Eugubinus.
Spolaterius.

continuati sunt.

continuati sunt.

Reatinus.
Tudertinus.
Amelineſi.
Nariueſi.
Iterampneſi.
Eſculanus.
Camerinenſis.
Iurriniamis.
Humanis.
Incoſtranum.
Eſmus vel Eſmas.
Senogalieſi.
Faueſi.
Peraulieſi.
Foſſombroneſi.
Vrbinas.
Caleſi.
Armineſi.
Ferentinas.
Rauennas.

¶ Archiepiſcopus ꝓuincia-nus hos hz ſuffraganeos.

Agrigentineſi.
Mazareſi.
Milenitaſi.

¶ Archiepiſcopus montis regalis hos habet ſuffraganeos.

Cactanieſi.
Siracuſaſi.
¶ Archiepūs millaueſi h.hz.ſ.
Elephadiueſi.
Pateſi.
Sancti Marci.
Militeſi.
¶ Archiepūs reginus hos hz.ſ.
Boneſi.
Lutreſi.
Crona.

Girateſi.
Treſtenſi.
Militeſi exemptum.
Sillateſi.
Neucaſtreſi.
Cacateſi.
Cotroneſi.
Caſſaneſi.
¶ Archiepūs cuſantinꝰ hūhſ.
Martuuraneſi.
¶ Archiepūs roſſanus hūhz.ſ.
Biſignianeſi exemtum.
Archiepūs ſcē Seuerine h.hz.ſ.
Gentcoquaſtreſi.
Inſulanum.
Sancti Leonis.
Therentinum.
Stroguleſi.
¶ Archiepūs couſanus. hos hz.ſ.
Mozaneſi.
Satrianeſi.
Montiſpiſtieſi.
Laquedoneſi.
Sancti Angeli.
¶ Archiepūs achernutinꝰ h.hz.ſ.
Potentinum.
Tricariteſi.
Venuſinum.
Grauineſi.
Angloneſi.
¶ Archiepūs carentinus. h. hz.ſ.
Mutuleſi.
Caſtellanum.
¶ Archieps vrunduſiū hūhz.ſ.
Iuſtuneſi.
¶ Archiepūs ydꝛouentus. h.hz.ſ.
Caſtreſi.
Gallipolicanum.
Licieſi.
Vrgentineſi.

Lentatesi vellentesi.
¶Archiepiscopus barensi.h.hz.l.
Botuntutinum.
Weiphetanum.
Juuenacesi.
Rubentinum vel rubeum.
Salpesi.
Canuesi.
Conuersanum.
Venerinesi.
Poliganeum.
Caterinesi.
Lanellinum.
¶Archiepus traneſi hos habet.l.
Vigiliesi.
Andziesi.
¶Archiepiscopus sipentinus b̄ num habet suffraganeum.
Uestanum.
Trotanum.
Welchiesi exemptum.
Ropolesi exemptum.
Wonopolitanum exemptum.
Archiepiscopus beneneta/ nuis hos habet suffraga.
Teleſuium.
Sancte Agathe.
Alipheſi.
Wontismarem.
Wontiscozinut.
Juelinesi.
Uitanum.
Arianesi.
Binanesi.
Aculesi.
Lithertinum.
Cozticulesi.
Diaconarum.
Uulturantiesi.
Aleurinum.
Flozentinum.
Ciuitatiesi.
Termolesi.
Lesineſi.
Frethentinum.
Ternentinum.
Wardiesi.
Wulaneſi.
¶Archiepiscopus saletticanus hos habet suffraganeos.
Caputaquesi.
Polistrasteſi.
Nusquitanum vel nusquasi.
Sarneſi.
Aterrarum.
Warsiteſi.
Raucieſi exemptum.
¶Archiepiscopus almaphita/ nus hos habet suffragas.
Capzicas.
Scaleſi.
Minozeſi.
Luteras.
Archieps surrentinus.hos.hz.l.
Lobzeſi.
Soipeſi.
Equeſi.
Castellunaris vel scabieſi.
Archieps neapolitan⁹ hos.hz.l.
Auersanum exemptum.
Neolanum.
Puteolanum.
Cumas.
Jselanum vel insulanum.
Aternarum.
Archiepus capuanus hos hz.l.
Theanuesi.
Calueum.
Carsertanum.
Suesanum.
Uenefraneſi.
Archiepus pisanus hos habet.l.

Mellanum.

Aiacen.
Sagonen.
Archiepus Januan hos.hz.l.
Robien.
Apzimiaten.
Nebien.
Maranen.
Bzumaten.
Naulen.

Archiepus Rauenas hos.hz.l.
Adzien.
Clomaten.
Cernien.
Fozolinen.
Fozopopulien vel lunen.
Celeual.
Bobien.
Fauentinum.
ymoleum.
Mutineum.
Bononien.
Reginum.
Palineum.

Archieps medzolanen hos.hz.l.
Pergamen.
Bzixien.
Cremonen.
Landen.
Nouarien.
Uercellen.
ypozien.
Taurinen.
Auftinen.
Auquen.
Albien.
Cerdonen.
Crona.

Papien Exemptum.
Saonen.
Albiganen.
Uigurtinulien.
Platentictu exemptum.
Ferratien exemptum.

Patriarcha equilegen hos habet fuffraganeos .ij. nul los fub fe metropolos.
Mantuanum.
Cumanum.
Tridentinum.
Ueronen.
Paduanum.
Uitentinu.
Terwitinum.
Cozcozdien.
Ceneten.
Felicien
Relinen. contuctifunt.
Polanu vel polen.
Parentinum.
Tueftinu vel tergeftinum.
Comacleum vel poteneum.
Capitifpane vel Juftipolitanus.
Cuntatifnone.
Maranen.

Patriarcha gradenen hos habet fuffraganeos fub fe vnu metropolitanum tm et eft vnus de quatuoz pzincipalibus.

Caftellanum.
Cozfelanum.
Equlen vel Eflulanum.
Capzulen.
Clugien.
Cuntatifnone.
Archiepifcop Jadzen hos.hz.l.

Iulaten.
Sygnen.
Uegien.
Arbeum.
Nouen.
Archiepus Spalaten hos hs.l.
Tragurien.
Signen.
Scardonen.
Arben.
Nouen.
Faren.
Croaten.
Berbanen.
Tunen.

Archiepus ragurien hos hs.l.
Stagiren.
Bollenen.
Tribumen.
Catarinen.
Baren.
Rosen.
Bduanen.

hic est subtitis.

Archiepus autuaren hos hs.l.
Uichinen.
Suatinen.
Urmasten.
Polasten.
Scodrinen.
Arbanen.
Scutaren.
Sardon.

Archiepus stergonien hos. hs.l.
Agrien.
Nitrien.
Watren.
Jaurien.
Quinq; ecclesien.
Uelpzunien.

Archiepus Colocen hos hs.l.
Agabrien.
Ultrasilnauum.
Uaradien.
Cenadien.
Chanaden.

Archiepiscop⁹ reuelen hos hs.l.
Uratislamen vel vrzdislaten.
Wazonien vel cantin.
Plozen.
Cracobien vel craconien.
Poznanien.
Bulurien.
Canunen.
Pomeranien.

Archiepus magunti⁹ hos hs.l.
Hzagen.
Holomuten.
Cysteren.
Bambzegen exemptum.
Herbipolen.
Uizeburgen.
Costancien.
Curien.
Argentinen.
Spiren.
Uarmacien.
Uerden.
Jstelimen.
Ilbestaten.
Padeburnen.
Manomen.
Augusten.

Archiepiscopus Colonien hos habet suffraganeos.

Barduneu.
Leodinen.
Traiecten.
Monasterien.

Windeſi.
Oſenburgeſi.
Archiepūs bzeuieſi hos habet.l.
Barduteſi.
Sololinteſi.
Ratzeburgeſi.
Juerineſi.
Lubiteſi.
Rigeſi vel iuoneſi.
Empterbateſi.
Archiepūs magdeburgeſi.h.h.l.
Albergeſi.
Bzagdeburgeſi.
Wilueſi vel miſeſi.
Werſeburgeſi.
Archiepūs Salzeburgeſi.h.h.l.
Pataniefi.
Ratiſponeſi.
Fulingeſi.
Curceſi.
Bapineſi.
Sequoneſi.
Riemoſemeſi.
Lauendineſi de nouo creatus.
Kermeſi.
Cethoneſi. de nouo creati.
Archiepiſcopus trenereſi.h.h.l.
Weteſi.
Tulleſi.
Uirduneſi.

Archiepūs tarencaſieſi.hos.hz.l.
Seduneſi.
Agusteſi.
Archiepūs bſuntinus hos.hz.l.
Baſilleſi.
Lauſaneſi.
Belliofi.

Archiepūs Ebzedunieſi hos.h.l.
Uigueſi.
Lucieſi.
Gzalleſi.
Seueteſi.
Uentieſi.
Claudateſi.
Archiepiſcopus aquieſi hos.hz.l.
Apteſi.
Fozonlineſi.
Regeſi.
Uapinteſi.
Ciſtariteſi.
Archiepūs arelateſi hos habet.l.
Waſſilieſi.
Tholoneſi.
Canaliteſi.
Uaſioneſi.
Cappentozateſi.
Auinioneſi.
Auraſineſi.
Triſtaniſi.
Archiepūs bianeſi hos hz.l.
Ualentinum
Uienſi conjuncti ſunt.
Uzmarineſi.
Gzatiopolitaneſi.
Maurineſi.
Gebenueſi.

Archiepiſcop⁹ Augdunenſi hos habet ſuffraganeos.
Edueſi.
Matiſconeſi.
Lingoneſi.
Cabiloneſi.
Archiepiſcop⁹ ſenoneſi.h.hz.l.
Parifieſi.
Carnoteſi.
Aurelianeſi.
Niuerneſi.
Antiſſiodozeſi.
Trecaſi.

Meldeñ.
Archiepūs Remenis hos.hy.l.
Suessioneñ.
Cathalanueñ.
Cameratēñ.
Tornaceñ.
Morineñ.
Atrepaceñ.
Ambieneñ.
Nomoneñ.
Siluanetēñ.
Landuneñ.
Belnaceñ.

ARchiepiscopus Rothoma
geñ hos habet suffraga.
Bayoceñ.
Sagieñ.
Abrunicēñ.
Ebroiceñ.
Leroneñ.
Constanciēñ.
Archiepūs turoneñ hos habet.l.
Cenomaneñ.
Redoneñ.
Andegaueñ.
Nanueteñ.
Corosipo Corisopieñ.
Venereñ.
Nachoneñ.
Briocēñ.
Trecoreñ.
Uolcñ.

Archiepūs bituriceñ hos.hy.l.
Claromonceñ.
Rutheneñ.
Cathurceñ.
Lemonticñ.
Mimateñ.
Albieñ.

Anicieñ exemptum est.
Archiepūs būdegaleñ.h.hy.l.
Pictaneñ.
Xanctoneñ.
Engolicineñ.
Petragoriceñ.
Agenueñ.

CArchiepūs auxitanus hos.h.l.
Aqueneñ.
Lectoreñ.
Conuenar.
Conseraneñ.
Tarineñ.
Adureñ.
Oloreñ.
Uarateñ.
Baroneñ.
Lascureñ.

CArchiepūs narboneñ hos hy.l.
Tholosanum.
Carcassoneñ.
Elueñ.
Biterreñ.
Agateñ.
Lodoneñ.
Nemauleñ.
Uireteñ.

CArchieps terragoneñ hos.hy.l.
Barchinoneñ.
Maioriteñ exemptum.
Gerundeñ.
Uiteñ.
Olceñ.
Tiraloneñ.
Calagurritanum.
Uergelleñ.
Celaragutanñ.
Uerculaneñ.

Valentini.
Pampilonen.

Archiepus toletanus hos hz.l.
Segontinus.
Eronien.
Burgen exemptum.
Palentini.
Cozduben.
Segobien.
Conchen.
Segurben.

Archiepiscopus cbpostella nus habet hos suffraga.
Abulen.
Alatentini.
Salamantinum.
Estozen.
Canrien.
Ulixbonen.
Legronen exemptum.
Duten exemptum.
Famozen.
Cuntaten.
Egitamen.
Lameten.
Pareñ.

Archiepus bracaren habet.h.l.
Portingalen.
Columbrien.
Ulixen.
Lameten.
Jurien.
Tuden.
Lucen.
Alcoziten.
Winduneñ.

Archiepus ylpalen habet hos.l.
Genen.
Cozdubeñ.

Carchaginen.
Gadaten.

Archiepus Ebozacen habet.h.l.
Duuelinen.
Karleobeñ.
Candedecale.

Archiepus Cãtuarien hz.hos.l.
Londonien.
Rossen.
Cicestren.
Winconien.
Eronien.
Bathon.
Welles.
Lincolien.
Sarebirien.
Wigornen.
Herefordien.
Conuentren.
Lichefelden.
Norwicen.
Helien.
Menevien.
Landaven.
Asaphen.
Bangozen.

contuncti sunt.

contuncti sunt.

Archiepus Londonen habet h.l.
Rochilden.
Othonien.
Suemten.
Ripeul.
Renalien.
Wibergien.
Jurisen.
Burglanen vel galanen.

Archiepus vbsalen habet hos.l.
Scaren.
Lincopen.
Strenguinen vel Stranguinen.

Agurieſi.
Iboeſi.
Werioneſi.
Sancti Andree.
Glaſgueſi.
Ergadueſi.
Catheſi.
Aberidoneſi.
Vulcheldeſi.
Vumblaneſi.
Brechineſi.
Dozaneſi.
Roſoſi vel roſmachineſi.
Liſmozeſi vel aregarchel.
Archiepūs indzolieſi.hz.hos.l.
Scanaengreſi.
Hamareſi.
Bergeſi.
Hatloeſi.
Sodzeſi vel inſulanum.
Iſladeſi.
Hoccadieſi.
Gzencladieſi.
Scalceſi.
Oleſi.

Archiepiſcopus armacha-
nus habet hos ſuffraga.
Cozemieſi.
Theglauze.
Mideſi.
Lugundinieſi.
Conuareſi.
Ardachadeſi.
Rathobonum.
Daulighiareſi.
Rathluguereſi.
Dauchesi.
Archiepūs dublineſi.hz.hos.l.
Clendelateſi.
Lerneſi.
Legleneſi.
Caldeachanorum.
Archiepūs caſſeneſi.hz.hos.l.
Laonieſi.
Inmuceſi.
Finabereſi.
Inſulanum.
Cathay.
Imlaceſi.
Uuatefodeſi.
Liſmozeſi.
Cluaneſi.
Cozaſeſi.
Ruſſeſi.
Areferesi.
Archiepiſcopus tuamieſi.hz.h.l.
Alathdeſi.
Elphineſi.
Cunauferraſi.
Achadeſi.
Conanen.
Suateſi.
Colamniduach.

Archiepūs tameritanus.hz.h.l.
Sultieſi.
Uoluieſi.
Sueleſi.
Archiepūs tinucanus.hz.hos.l.
Sozreſi.
Planaceſi.
Inipurieſi.
Gilanbieſi.
Caſtreeſi.
Ochaneſi.
Roſaneſi.
Archiepūs arbozeſi.habet hos.l.
Uſelleſi.
Sanitenice.

Terreable.
Ciuitatesi Exemptum.
Casbellieñ.

PAtriarcha hierosolimita, nus hos habet suffraganeos sub se metropolos iferius ānotatos et hos episcopos.
Ebzoneñ.
Lideñ.
Acholoneñ qui est in betheani.

ARchiepiscopus Tyzeñ habet os suffrageneos.
Acconeñ.
Sidonieñ.
Beriteñ.
Baueadeñ vel belineñ.

ARchiepiscop⁹ cesarie vnū habet tantū suffraganeū.
Neloualeñ que ciuitatis Sebestiani de alio nomine samaria dr.

ARchiepiscopus nazarenus vnū habet suffraganeum.
Thiberadieñ.

IN patriarchatu Anthioche sunt .C. liii. ecclesie cathedrales ad instra illius euangelii impletum Reche magnis pticibz. C.liii.de hiis tempozib⁹ istis hos habuit archiepiscopos qui inferius ānotanť/et hos suffraganeos.
Gabuleñ.
Laodiceñ.
Interraceñ.
Tripolitanus.
Biblieñ.

CArchiepiscopus thareñ nullū habet suffraganeum.

CArchiepiscopus Edrenus vel reges modozū ꝫ nullū hr suffr.

CArchiepiscopus aphanneñ vnum habet suffraganeum tm.
Ualenieñ vel Magateñ.

CArchiepus manustreñ.h.hz.l.
Paphaeñ.
Nunocieñ.
Lunothonieñ vel lunoslieñ.
Framagustanus.

IUxta traditiones veterum et inde quedē ciuitates que auctozitate habent non modicam apud palestinos. Et maxime grecos hierosolimitanus vsq; ad tēp⁹ domini Justiniani Augustini episcopi habuit nullam vel modicam pzerogatiuam gaudētem tēpoze non pzedicti pzincipis cōgregatam est sinad⁹ generalis apud Constantinopoli a tēpoze domini Uigilii pape enueus Constātinopoli Anthiochia et Hierosolimitana ecclesia patriarchales sunt super tribus capitulis infrascriptis vidz Theodozi sui et super theodum mopsueti episcopatuū ꝫ sup capitula hibe ad mariensam inqualsmodo post alias dei institutiones quas pzo tēpoze puulgandas terrenat aut decreuit dictam ecclesiā honozare et ei⁹ episcopos locum inter patriarchas dare. Et qñ pzedicta Hierusalē in lumitibz Alerādzini Anthiocheni patriarchalis erat nec habebat vzbe vnde sibi ozdinaret suffraganeos visū ē expedire vt vterqz patriarche aliqd detraheret ꝫ ei.s. Hierm iuxta fozmā aliozū pātarchatuū ozdinaretur subiecti substrarerūt gratiam āthiocheno calaneñ Scitopo

licano ⁊ archiepiscopo defluat ⁊ metropolitano ⁊ Hierādrino qui est hodie patateñ vbi non est archiepiscopus ralceñ et dreteñ.

¶ Itē metropolitanos quōdam patriarcham oportebit habere capere preteri supradictos metropolitanos quosdā grecicuiceilos vocant substraperūt predictis metropolicantis quosdā eos ⁊ quosdam de nouo creauerunt vsq; ad. xrv. quoy vbium numerum ⁊ nomina sub iunctim⁹ cōputatis primus metropolitanis et eoy suffraganeis et est ordo talis.

Sedes prima cesaree marie vnaq; ⁊ palestina quam re edificauit. Herodes ⁊ sunt. xix. episcopatus videlicz i primis que subsequuntur.

Uoza antripada.
Janua. i. ausui.
Nicopalis.
Onus.
Sontsis.
Rabas. i. alias Rasias.
Reginapatos.
Regumigericho.
Regumilymas.
Regumigadaron.
Reguimazocus.
Baralias. i. palmetum.
Azocus typponi.
Estomasoni.
Estiliton.
Triconuas.
Terrus.
Salcunit.
Constumaquis.

Sedes secunda ciropolis. i. batsan sed hodie translata est sedes ad nazaree ob reuerentiam annūciationis dominice ⁊ natiuitatem beate Marie virginis sub sunt episcopatus. ix.

Capitesiades.
Mira.
Gadarum.
Belleñ mullius.
ypus.
Tetroconuas.
Climagaulamas.
Comanas.
Tiberias.

Sedes tertia arabia in calbicis. i. petra deserta vide patraceñ sub sunt episcopus. f

Alcopolis.
Arindala lezat.
Gerapolis.
Mensidos.
Cluas.
Toza.
Uroslam.
Pentaconuas.
Saltum.
Jeraticum.

Sedes quarta vetera Arabie sub hac ephas sunt. ib.

Arasson.
Uias.
Medianum.
Neui.
Filadelphias.
Jerapolis.

Elnis.
Neapolis
Filopalis.
Feneſtras.
Uionilias
Oſtentianis.
Pencatomas.
Tricomas.
Canofaces.
Saluum.
Uocaneos.
Eranuas.
Comogamos.
Comogeros.
Comoſtanis.
Conulmachdeito.
Comotozcatas.
Conulcrapon.
Cõnulitranes.
Conulpzago.
Areton.
Conulpetanus.
Conulcaritao.
Comilluectis.
Cõnuluocanos.
Conulariathos.
Conulitracons.
Clunaanotholis que inſino.
Conulariotas.
Comuratonos.
Conulueldonos.
¶ Suffraganei qui ſãctus Geozgius hodie dicitur.
Pzunalidi.
Joppe.i.laffe.
Alcalon.
Gaza.
Hemuas.
Piſceliti anopolis.
Berſabee.
Betigebertim.
Crona.
Fenipolis.i.kichem.
Hebaſtia.
Jhericunctus et Jherico.
Thibertiade.
Uiceferia.
Leogeonum.i.lignum.
Capiſcolina.
Manicineſi.
Gedera.

ARchiepũs Nazarenus habet hos ſuffraganeos vbi tranſfiguratus fuit Chziſtus.

Thabor.
Carata vel petra.
Idzoga.
Affra.
Helis.
Fraym.
Helenopolis.
¶ Mõſina vbi repedemontis eſt albattani vertice Epiſcopas z eſt ozdinatio talis ſub apoſtolica ſede Anthiochie catholicoz metropolitanoz epiſcopozũ catholicus bitipolis qui eſt Baldach catholicus qui eſt aut pzeſedis.

SEdes pzima ipſius ſub hac ſunt epiſcopatus decẽ.
Pozfreon.i.Cayphas.
Sidon.
Sarepta.i.Jarpeu.
Bibilium.i.Gibeleth.
Botrion.i.bzutun.
Ozcoſia.i.Sabatays.
Arados.i.Tozcoza.
Paneas.i.beninas.
Jarath.i.machedea.

SEdes ſecũda thalin ſub hac ſunt epiſcopatus quinqz.

Sebastis.
Hallos.
China.
Coxicos.
Podcrados.

¶ Sedes xcia Edessa reges i. Roans sub qua sunt episcopatus decem.
Urop.
Constantia.
Carron.
Mantopolis.
Uathyonon.
Soduracum.
zynena.
Querquienti.
Tapsaron.
Calunicos.

¶ Sedes quarta appamia. i. a lalayn/sub hac epatus. viii.
Epheana.
Seononale. i. solenna.
Barilla.
Larussa.
Nalanca.
Manary.
Raphia.

¶ Sedes quita Jerapolis. i. mal bet sub hac episcopatus sunt. viii.

Bemna.
Surcon.
Uernallis.
Deotheſarca.
Perii.
Orrune.
Bolichi.
Cucopi.

¶ Sedes serta hostia. i. Buselles sub hac sunt episcopatus. xiiii.
Geralum.
Philadelphia.
Idraon.
Mardaon.
Juscadon.
Beiradon.
Horonua.
Hem.
Ueneui.
Nephelia.
Lustria.
Selemirica.
Jocapi.
Philadelphia perua.
Unuepolis.
Ginancopolis.
Moda.
Dometropolis.
Sudi.
Hynopolis.
Idrason.
Miloy.
Neopolis.

¶ Sedes septima damascus sub hac sunt episcopatus. x.
Abli.
Panupon.
Loadicia.
Curia.
Rouokara.
yabruda.
Danaby.
Rarochia.
Bardanii.
Suraqui.

Archiepus toxnacesi q̄ est y mas tartius bulgarie z nul

lum habet suffraganeum nisi per primatum.
¶ Archiepiscop⁹ nelesbudiensi nullum habet suffraganeum.
¶ Archiepiscop⁹ pristhlamensi nullos habet suffraganeos.
Scopiensi.
Pizriensi.
Budinensi.
Lonuliensi.
Bzunzibersensi.
¶ Archiepiscopus aquilitensi nullum habet suffraganeum.
Spitarensi.
Laplatensi.
Lindinensi.
Uelillana.
Trotanensi.
Andrianurensi.
Laucozensi.
Uecondia.
Candinuonie.
Lupidiensi.
Depalea.
Derpigonua.
Deleparini.
¶ Patriarcha Cõstantinopolitan⁹ hos habet suffraganeos z quodam metropolos inferius auocatos.
Columbriensi.
Naturensi.
Spigatensi.
Danatensi.
Uerleseusi.
Calcedonensi.
Archiepũs Israeliensi hos.hz.s.
Redeconensi.
Peristalsiensi.
Calipolensi.
Daneusi.
Croni.
Chirloteusi.
Archadopolicasi.
Millineusi.
Archiepiscopus beulineusi.h.hz.s.
Rullioneusi.
Apceusi.
Lupolaleusi.
Archiepũs maditensi nullũ.hz.s.
Archiepiscopus adrianopolitanus nullum habet suffraganeum.
Archiepiscopus taiapolitanus vnum habet suffraganeum.
Maronieusi.
Archiepiscopus malerensi vnum habet suffraganeum.
Ameusi.
Archiepiscopus mollinepolitanus vnum habet suffraganeum.
Faucteusi.
Archiepũs philipensi hos habet.s.
Christopolitanum.
Dragimensi.
Clinisopolitanum.
Archiepũs serrensi nullũ habet.s.
Archiepiscop⁹ thesaloneusi.h.h.s.
Cureusi.
Ueneusi.
Archiepũs larissenus habet.h.s.
Dunieusi.
Alinireusi.
Caldiceusi.
Sidonieusi.
Mazaroceusi.
Archiepiscopus neopatrensi vnũ habet suffraganeum.
Lauaceusi.
Archiepũs thebanus habet.h.s.
Termopilisi.
Uanalieusi.
Soloneusi.
Abeloneusi.

Nigri ponteñ.
Reoneñ.
Eguineñ.
Archiepūs coꝛinthieñ nullū. h.ſ.
Irgineñ.
Archiepūs patraceñ habet. h.ſ.
Holoneñ.
Mathioneñ.
Caroneñ.
Aneleñ.
Archiepūs Coꝛſieñ nullos. hꝫ.ſ.
Archiepūs duratieñ nullos. hꝫ.ſ.
Archiepūs titreñ nullos. hꝫ.ſ.
Archiepūs Creteñ. habet hos. ſ.
Arianeñ.
Mylipotanueñ.
Kirithoniſſieñ.

ARchiepiſcopꝰ coloteñ qui dicitur codo nullum habet ſuffrag. Et ſciatis quod hodieno ſunt in hoc mundo plures eccleſie. patriarchales archiepales niſi de nouo crearentur ꝛ p ſummū pontificem / ſed hoc eſſet gra ſpeciali.

De ſultani dominiis.

EX parte Egypti detinet ſultanus ſup maritimā ſcalonem vbi fuit tempoꝛe grecoꝛū / ſedes archipiſcopalis. Itē detinet gaieriū et dauonem que fuerunt templarioꝛū caſtri ꝛ ſedes epiſcopalis. Item detinet Nepolin que eſt terra Sebaſtani ꝛ antiquitus ſamaria nuncupabatur. Itē detinet grandegernū et caſtrū planoꝛum et fabariū / que fuerunt caſtra nobiliſſima templarioꝛū. Et oia detinet cum ſuis ptinentiis. Itē verſus Arabiam detinet Eberoꝛ qui nunc ſanctus nuncupatur. Et eſt ſedes epiſcopalis. Item marimum caſtrū detinet quod calphia dicitur. Item detinet petratētem ciuitatē / que eſt ſedes archiepalis que nunc craton vulgariter appellatur. Item detinet caſtra mōtis regalis et caſtrum celle cum pluribus aliis caſtris quoꝝ ignoꝛa nomina ꝛ cum pertinentiis ſuis. Et hec terra decet eſſe filie pꝛincipis rupini ꝛ pꝛotēditur a Hierm per xv. diet. Item detinet verſus Acō ꝛ verſus Nazareth caſtrū lophonie quod fuit regis Hierm. Itē montē taboꝛ detinet ſimiliter qui fuit abbatis eiuſdē loci / caſtrum qō fuit eiuſdem abbatī. Itē tenet ciuitatē naym vbi olim fuit ſedes epalis. Itē detinet bethzardā ciuitatem Petri et Andꝛee. Itē detinet tellū inde dicitur ꝛ fuit hoſpitalis Hieroſolimitaī. Itē detinet in terra de Geth vbi fuit ſodoma et Gomoꝛra caſtrū quo mentalia dicitur et fuit eiuſdē regis. Item detinet Hierico quod fuit abbatī ſancti Lazarie de bathanie et diſtat a hac pte a Hieruſalem p ſex leucas. Item detinet ſuper mare galilee ciuitatem tiberiadis que eſt ſedes epiſcopalis. Et pꝛotēditur hec terra per duas dietas magnas et amplius. Hec oia detinet ſultanus cum ptinētiis in pertibꝫ illis. Itē detinet verſus Arabiam ex hac parte caſtrū quod dicit cane deſiret q̄ fluuius q̄ cadet a fluuio ioꝛdanus iurta tiberiadā dominus autem tiberiadis vocatur pꝛinceps galilee. Itē tenet ſultanꝰ

tiry et cõuersus mõtaneam castrũ cephet quod fuit templatiorũ. Itẽ tenet castrũ nouum quod fuit dñi gindonis quod libet esse filie pricipis rupini. Item badũ Jacob quod fuit templatiorũ. Item detinet cesareã philipi quod belunas bulgariter appellatur/ et est sedes epalis et debet esse filie principis latini. Et hec omnia detinet cum ptimentiis suis et hec terra protẽditur per vnam dietam et amplius super tyrum terre canas inutilissimas cum montaneis et ptenditur per dietatẽ maximam. Itẽ detinet in episcopatu Bethleem duas canas cum omnibus mõtanis que similiter protẽditur per vnã magnam dietatem.

Regiones christianorũ.

DEt sunt regiones christianorũ et sciatis q in primitiua ecclesia terminatum fuit qñ debuissent venire ad Romanã curiam p soluendo tributo/ hoc intelligit de ereptis ecclesiarũ monasteriorũ et aliarum ecclesiarum et ita detribunt.

Abuli.
Italici. singulis annis.
Tentonici.
Gallici.
Bulgari. biennis.
Prouinciales.
Siculi.
Anglicis.
Hispani. Triennis.
Ultramuarum. quadrienuis.

Potentissimi christianorũ.
Crom.

ISti sunt nobiliores et potẽciores christianorũ de toto or be terrarũ sup omnes alios tenẽtes terram/ et iste imperator Rhomanus debet dominari orbus regionibus totius mundi de iure sicut dicit in principio. C. Omnia que videmus nra sunt et ad mãdata nostra venirũt verum est q dñs papa ipsum coronat de vltima corona sicut audies in fine. Et post coronatum immediate ipo die ascendit vnũ montẽ prope Romam p duo miliaria/ qui vocat mons maior quia mons ille alcior est oĩbus aliis mõtibus cõtiguis dicte vrbi. Et tunc cũ manu sua dextra voluendo se dicit et precipit omnia que videmus nra sunt/ et ad mãdata nostra veniunt p vniuersum mũdum sed hodie quedam regiones erepte sunt et non sunt sub eo. in aliquo tamẽ iste imperator Romanus assumitur hodie et eligit per ceteros prelatos et principes alamanie seu barones. Unde versus magnutinus Treuerẽsi Colomẽsi et palatin⁹ Dapifer dux porticorẽsi/ Marchio prepositus tamen pincerna boemus hii statuũt dominũ/ cunctis p secula mundũ. Tũc de prima corona ferrea coronat in villa que vocatur Aquis et ẽ colonien̄si diocesis p archiepiscopũ colonien̄si. Itẽ de secũda corona aurea cõtea coronat i ecclesia modoyen̄si Et est ipa ecclesia collegiata et mediolanen̄si. Itẽ de tertia corona aurea coronat in vrbe in basilica sãcti Petri et per summũ pontificẽ et ipsum inungit et coronat.

De imperatore constantinopolitano.

SEquitur de imperatore cõstantinopolitano et iste nõ fit per electionem sed per successionem filius a patre vel frater a fratre ⁊ sic de singulis/ et coronat de vna sola corona coronat tũc patriarcha ipsius ecclesie Constantinopolitani tam ipsum coronat et in eadem ecclesia sicius vt alii reges christiani fidei et inungitur de chrismate similiter.

Reges christianorum.

SEquitur de regibus christianorum et sunt quidem coronandi ⁊ quidem non/tamen illi qui cornandi sunt debent inungi et illi tam hũt ptiuilegium sub antiquo quia nullus.

Rex debet coronari sub ꝓtilegio.

Rex hierlitanus coronat ⁊ iungit
Rex francorũ coronatur ⁊ iungit.
Rex anglorum coronat ⁊ iungit.
Rex Scicilie coronat ⁊ iungitur.
Rex Scottorum.
Rex Castelle.
Rex Legionis.
Rex Portingaleñ.
Rex Arragonũ.
Rex Nauarre.
Rex Nonargie.
Rex Danorũ.
Rex Boemie.
Rex Burgarie.
Rex Armenie.
Rex Surdie.
Rex Cipri.
Rex Sardine.
Rex Catholicitis.
Rex Comachie.
Rex Minuanue.
Rex Ultonie.
Rex Coleñ.
Rex Manue.
Et reges illi supradicti non sunt nec debent inungi net coronandi Et sciatis quod hodie non sũt plures nec paucitores regi xpianor.

SEquitur de illis regibus q̃ sunt fendatorii sancte Romane ecclesie.
Rex Hierosolimitanus.
Rex Scicilie.
Rex Arragone.
Rex Sardine.
Et rex Ungrie.

In the time of Henric Sarie

Here endeth a lytell cronicle translated out of frenche into englysshe at the cost & charge of Richarde Pynson by the commaundement of the right high and mighty prince Edwarde duke of Buckyngham erle of Glouecestre Stafforde & of Northamton. And imprinted by the sayd Richarde Pynson printer vnto the kinges noble grace. Cum priuilegio a rege indulto.